Vital Issues in Christian Science

With Facsimile Letters of Mary Baker Eddy

New York City Christian Science Institute
Augusta E. Stetson, C.S.D., Principal

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Vital Issues in Christian Science

A Record

of Unsettled Questions which arose in the Year 1909,
between the Directors of The Mother Church
The First Church of Christ, Scientist
Boston, Massachusetts

and

First Church of Christ, Scientist, New York City
Eight of its Nine Trustees and Sixteen
of its Practitioners

New York City Christian Science Institute
Augusta E. Stetson, C.S.D., Principal

With Facsimiles of Excerpts and Letters of
Mary Baker Eddy

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The Knickerbocker Press, New York

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you.

Christ Jesus. John xv., 16–18.

He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

Mary Baker Eddy. Science and Health, pages 571, 572.

NOTE: The references to the *Manual of The Mother Church* are taken from the 83rd Edition (1909), unless otherwise specified.

The New York City Christian Science Institute was incorporated under the laws of the State of New York in the year 1891, and its activities have since continued without interruption.

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Vital Issues in Christian Science

CHAPTER I

PRELIMINARY STATEMENT

THIS Record is prepared by the New York City Christian Science Institute for the information of Christian Scientists in particular, and for all others throughout the Christian world who may be interested. It is intended to be a plain statement of facts regarding the issues between the Directors of The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts, and First Church of Christ, Scientist, New York City, eight of its nine Trustees, including Mrs. Augusta E. Stetson, C.S.D., and sixteen of its practitioners.

Purpose of this Record

During the months of October and November, 1909, the Committee of Inquiry of the Board of Trustees of the New York church in office prior to January 18, 1910, thoroughly investigated alleged conditions and practices said to exist in First Church, New York, including the teachings and practices of Augusta E. Stetson, C.S.D., Principal of the New York City Christian Science Institute. This Committee's comprehensive report thereon, entirely vindicating Mrs. Stetson, was made to the church at a

Branch church vindicates Mrs. Stetson

specially called meeting on November 4, 1909, and at that meeting said Report was accepted and approved by the church.

Directors drop Mrs. Stetson from The Mother Church roll

Notwithstanding this act of approval by the church, which Mrs. Stetson had built up through twenty-five years of consecrated spiritual work, the Directors at Boston within two weeks thereafter, viz., on November 18, 1909, dropped Mrs. Stetson's name from the roll of membership of The Mother Church.

New York Trustees prevented from making reports

At the Annual Meeting of First Church of Christ, Scientist, New York City, held January 18, 1910, the retiring Trustees were by express vote of an opposing majority prevented from reading their reports, except that of the Treasurer, or from making any statements as they were prepared, accustomed to and desired to do. Thus all opportunity was finally cut off for bringing, in the usual way, before the membership and attendants of this church any statement of the facts in regard to the issues involved. For that reason this Institute deems it to be its duty to its members, to those who have confidently relied upon the wisdom and integrity of the Principal and the eight Trustees of First Church of Christ, Scientist, New York City, as well as to those who have differed with them, to add to what has already been published, a candid, fair, and just account of the acts and relations in this controversy.

Duty to make public statement

This Record is not made solely for the justification of the position taken in defense of the rights and constitutional guarantees of this branch church. There are deeper considerations involved. Among these is the vindication of the faithful practitioners whose names have since been dropped

from the membership roll of First Church, New York City, and from The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts, because they upheld the teaching and practices of Mrs. Augusta E. Stetson, C.S.D., as being in accordance with the writings and teachings of Mary Baker Eddy, the revered Founder and Leader of Christian Science.

Primarily this Record is made in defense of that purity of spiritual teaching without which the Christian Science movement itself, sooner or later, would suffer the seeming arrest which comes with the materializing tendencies in every distinctly spiritual awakening in religious life. Adherents to the scientific conception of Christian Truth, as represented in branch churches throughout the world, should be made aware of the peril which we are persuaded has come to the Cause through the overriding of spiritual freedom by ecclesiastical self-assertion tending to stamp out a conviction of Truth as enduring as the consciousness of man's oneness with God.

Defense of practitioners and purity of teaching

Christian Scientists both here and elsewhere have had little or no opportunity to learn through genuine Christian Science channels anything comprehensive about the facts in these matters, as they came to our knowledge. It is but just, therefore, to all concerned, that it should be declared openly that, in our judgment, grievous mistakes have been made, not only in the procedure followed by The Mother Church authorities, but also in the conclusions reached regarding the teaching and practices prevailing in First Church of Christ, Scientist, New York City.

Have not The Mother Church authorities been misled?

Christian Scientists throughout the world should know whether or not the Board of Directors was led into a mistaken course of official conduct, in its relations with the New York City branch church, through reports accepted and acted upon by it in violation of Section 13 of Article XI. of The Mother Church Manual. The section reads as follows:

Was there a mistaken course of official conduct?

Members of Branch Churches. SECT. 13. A member of both The Mother Church and a branch Church of Christ, Scientist, or a Reader, shall not report nor send notices to The Mother Church, or to the Pastor Emeritus, of errors of the members of their local church; but they shall strive to overcome these errors. Each church shall separately and independently discipline its own members,—if this sad necessity occurs.

This Record is furthermore undertaken in order that all may have the opportunity of learning whether or not the teachings and practices of Mrs. Augusta E. Stetson, C.S.D., and the sixteen practitioners in First Church, New York City, were in accordance with the teachings and writings of Mary Baker Eddy. They should know to what extent the personal animosities engendered by the spiritual demands for higher metaphysical attainments resulted in those antipathies which have kept alive unsettled questions that long since would have ceased to interest, were it not for the fact that the issues involved are not a question of temporal belief, but of eternal Truth.

Were Mrs. Stetson and practitioners right or wrong?

We therefore submit:

1. Did not The Mother Church Directors condemn teacher and practitioners for adhering to their scientific understanding of divine metaphysics, as taught in the Christian Science textbook, *Science and Health with Key to the Scriptures*, and in the other writings of Mary Baker Eddy? This understanding had for years enabled them, and is still enabling them, to do the works of healing the sick and reforming the sinner.

Did The Mother Church Directors penalize individual conviction?

2. We are impelled to protest against the action taken by the Board of Directors as being in our judgment subversive of the fundamental right of individual spiritual interpretation of the writings of our beloved Leader, Mary Baker Eddy; and we furthermore protest against any effort to compel any one to subscribe to any other than the spiritual interpretation of her writings.

Right of spiritual interpretation involved

3. We affirm the position that loyalty to the teachings of our beloved Leader, Mary Baker Eddy, and fidelity to our own spiritual understanding of divine metaphysics as set forth in the Holy Bible and in her writings, must take precedence as a source of authority over any scholastic conception and materialistic interpretation.

Loyalty to Leader and fidelity to Scriptures are first

4. We affirm that unless official conduct be based upon justice and governed by Love, it will be impossible to maintain spiritual cooperation and unity. The right, as God gives us to see it, is always dearer than any possible human cost of defending it; and a proper regard for what is right and just is the sole ground upon which any church

Official conduct must be governed by Love

authority can justify its claim to the peaceful pursuit of official functions.

5. In our judgment, Tenets and By-Laws of The Mother Church, as set forth in its Manual, have been set at naught in this controversy by the Directors of The Mother Church, whose privilege and duty it was to manifest the high standard of Christian Science as set forth by our revered Leader, Mary Baker Eddy.

Did The Mother Church Directors set at naught the Manual?

We, therefore, in the succeeding chapters, set in order this Record, following the footsteps of our revered Leader, Mary Baker Eddy, who says:

> The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power,—an ignorance that is the foundation of continued bondage and of human suffering (*Science and Health*, p. 227).

CHAPTER II

THE MOTHER CHURCH MANUAL AND BRANCH CHURCH GOVERNMENT

WHEN any controversy arises between civilized men, those concerned instinctively recognize and admit that all affairs are governed by law. So in this controversy, which seems to involve a conflict of authority between The Mother Church and one of its branches, all interested have turned to the fundamental church law of the Christian Science denomination, the *Manual of The Mother Church*, to find rules to decide the questions at issue.

The Mother Church Manual is fundamental law

It is clear that in genuine Christian Science there can be no conflict between The Mother Church and one of its branches, and to understand the Rules of the Manual aright, one must find a basis of interpretation for these Rules that shall manifest the unity and harmony which should exist between The Mother Church and its branches, for in Truth they are one. The Mother Church, as the type of the Universal Spiritual Church, does not exist for itself, but as the Parent Vine it exists that it may have branches, that the branches in turn may bring forth fruit. And while it is true that the Parent Vine bears fruit, through its branches, yet the branches bear no fruit of themselves, but by the life derived from the Parent Vine. In this,

The Mother Church and branches are coordinate parts

one may discern the spiritual import of the advice of our Leader, Mary Baker Eddy, contained in her letter of November 13, 1909:

> Abide in Truth, in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession (*Christian Science Sentinel*, vol. xii., p. 270).

All must "Abide in Truth"

Evidently the Leader had a deeper perception of The Mother Church than merely an ecclesiastical organization; for the present Church organization has been in existence, as such, only since 1892, at which date the Church (which was originally chartered in 1879) was reorganized. (See Manual, p. 18.) To be "in fellowship with and obedience to The Mother Church" it is necessary to "Abide in Truth" for, in the words of our Leader:

> The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant (Manual, p. 19).

Law of church government must be spiritually interpreted

It may be stated, therefore, as a fundamental proposition, that the law governing The Mother Church in Truth is the divine law, and the only legitimate interpretation of the laws or Rules of The Mother Church, as expressed in the Manual, is the spiritual, which recognizes these Rules as based on divine law. "Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling

its Tenets and By-Laws" (Manual, Art. I., Sect. 9). This law may be considered as finding its expression in two ways:

1. *The fundamental or common law*, which is the divine law, as found in the Bible, and stated in the precepts of Christian Science as in *Science and Health with Key to the Scriptures*, and in the other writings of Mary Baker Eddy.

Law revealed in Bible and Leader's writings

2. *The statutory law*, comprising rules applicable to particular occasions only, and found in the Rules and By-Laws of The Mother Church Manual.

Law applied under Rules of Manual

The question arises, to what extent, if any, do the By-Laws limit or broaden the fundamental rights and duties inherent in individual persons or in individual churches? Our Leader has stated (quoting extract from letter in *Miscellaneous Writings*) that these Rules and By-Laws

Right and duties of branches and members

were not arbitrary opinions nor dictatorial demands, . . . They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish (*Manual of The Mother Church*, 1910, p. 3).

It is clear from this statement that the By-Laws in no sense limit or repress the individual in his search for the divine law, but rather are destined "as a help" to the individual in his effort to demonstrate divine law. Thus, as any particular problem of government presents itself, if

By-Laws are aids to seek divine law

one is not clear as to the meaning or application of the absolute rule of Christian Science, as stated in *Science and Health*, he may find a By-Law indicating the specific application of the general rule.

The following questions present themselves:

How far are members and branches self-governing?

I. *To what extent are the individual members of The Mother Church also the individual branch churches self-governing?*

Our Leader has stated in *Science and Health*, page 106:

God has endowed man with inalienable rights, among which are self-government, reason, and conscience.

And again, in *The Christian Science Journal*, June, 1904 (p. 184):

The Magna Charta of Christian Science means much, *multum in parvo*,—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his Creator is self-governed.

And again, in *Science and Health*:

Reflecting God's government, man is self-governed (p. 125).

The heavenly law is broken by trespassing upon man's individual right of self-government (p. 447).

Thus, as relating to individual man, it is fundamentally established that it is the function of law to enable man to realize self-government according to reason and conscience.

In relation to the church affairs, the individual finds expression of the law of self-government in his association with other individuals in the government of the particular church to which he belongs. Our Leader has

expressed this truth in explicit terms in the By-Laws relating to the government of The Mother Church and the branch churches:

"The Mother Church stands alone" in its government

Article XXIII. **Mother Church Unique.** SECT. 3. In its relation to other Christian Science churches, in its By-Laws and self-government, The Mother Church stands alone. . . .

Branch churches govern themselves

Article XXIII. **Local Self-government.** SECTION 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other.

Each Church of Christ, Scientist, shall have its own form of government. . . .

Article XXIII. **Manual.** SECT. 5. Branch churches shall not adopt, print, nor publish the Manual of The Mother Church. See Article XXXV, Sect. 1.

Article XXXV. **For The Mother Church Only.** SECTION 1. The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., written by Mary Baker Eddy and copyrighted, is adapted to The Mother Church only. . . .

Self-government the goal of law and association

From the foregoing By-Laws, it is clear that The Mother Church is *unique and stands alone*, both in its form of government and in its relation to the branch churches. From this it follows logically and harmoniously that each branch church must work out its own problem of government, both as a *right and as a duty* under the Manual. And further, this must be not only in form but in substance, as appears from the following extracts from the By-Laws:

Article XXIII. **Local Self-government.** SECTION 1. (See reference above.)

Article XXIII. **Organizing Churches.** SECT. 6. . . . The branch churches shall be individual, . . .

Article XXIII. **No Interference.** SECT. 10. A member of The Mother Church . . . shall not be a member of both a branch church and a society; neither shall he exercise supervision or control over any other church. In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs.

Real problem of branch churches under the Manual

Article XI. **Members of Branch Churches.** SECT. 13. A member of both The Mother Church and a branch Church of Christ, Scientist, or a Reader, shall not report nor send notices to The Mother Church, or to the Pastor Emeritus, of errors of the members of their local church; but they shall strive to overcome these errors. Each church shall separately and independently discipline its own members,—if this sad necessity occurs.

Branch church discipline and individual development

We find, then, a fundamental rule of Christian Science, declared both by our textbook and by the Manual, that the individual reflecting God, must work out his own salvation, and solve the problems of self-control, self-government, and discipline, in so far as they affect the individual only, according to his own understanding of divine law.

2. *To what extent, if any, do the duties arising under the dual membership in The Mother Church and in this branch church conflict?*

In Truth there is no conflict of duties, because there is no conflict in the relationship. The two memberships are, in fact, one, just as the branch is one with the vine. The branch, in its function of fruit-bearing, finds no conflict with the vine from which it draws its life energy.

Dual membership involves no conflict

As The Mother Church is unique, so also is one's membership in The Mother Church unique. Membership in The Mother Church is typical and symbolical of the membership in the "Church Universal and Triumphant" (Manual, p. 19). Membership in the branch church represents one's individual place in the church organic. This distinction is carefully preserved by our Leader in the scheme of government established by her for the churches.

The Mother Church membership bears fruit in branch church activities

An individual member of The Mother Church, as such, finds no expression for the detailed activities and duties which the practice and application of Christian Science makes necessary; but these all find expression in his work as a member of the branch church.

As a member of The Mother Church, the individual is not required to be present at the Annual Meeting. Only the officers need to be present (Article XIII., Section 1); he has no vote or voice in the election of the Board of Directors and other church officers, or of the Readers (Article I., Sections 1, 2, 3, 4). The church business is entirely in the hands of the Board of Directors (Article I., Sect. 6), which is a perpetual and self-perpetuating body. (See Deed of Trust, paragraph I., and also By-Laws, Article I., SECTION 5.)

While it would seem at first glance that as a member of The Mother Church the individual forfeits all the duties and rights of democratic self-government, this however is not the fact, and furthermore all these duties and rights are accorded to him as a member of the branch church, and as such, the individual votes and participates in all the forms of church activities and in such branch membership the

actual work of the Christian Scientist is brought to fruition.

3. *What jurisdiction has the Christian Science Board of Directors over members of The Mother Church who are also members of a branch church?*

To answer this question, we must examine the source and extent of the authority of the Board of Directors.

Individual's right to demonstrate self-government

As we have seen, the fundamental rule in Christian Science is that each individual is responsible for his own demonstration in self-government, and it follows that no person or body of persons has control or authority over another unless the same is specifically conferred by some statute or law prescribed by a recognized authority. Christian Scientists recognize such authority as vested in our Leader in her right to make or approve By-Laws binding upon the church body. This unusual power has been vested in our Leader, not through any arbitrary or dictatorial assumption of authority by her in derogation of the natural rights of the members of the church, but rather with the loving consent of the members in voluntary recognition of the spiritual perception of divine law possessed by Mrs. Eddy.

4. *The Board of Directors has no general or implied power, authority, or jurisdiction.*

The Board of Directors was created by our Leader in the "Deed of Trust," and in the By-Laws the Rules prescribing and limiting the powers of the Board are specifically set forth. To the By-Laws alone, therefore, can we look for such Rules. That the Board of Directors is not to go beyond the By-Laws, Mrs. Eddy has made plain in "Take Notice," in the *Sentinel* of October 16, 1909:

Directors are equally subject to By-Laws

TAKE NOTICE.

I approve the By-Laws of The Mother Church, and require the Christian Science Board of Directors to maintain them and sustain them. These Directors do not act contrary to the rules of the Church Manual, neither do they trouble me with their difficulties with individuals in their own church or with the members of branch churches.

My province as a Leader—as the Discoverer and Founder of Christian Science—is not to interfere in cases of discipline, and I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts.

MARY BAKER EDDY.

Oct. 12, 1909.

Therefore the individual, as a duty and right, may go to those By-Laws to determine what Rules govern.

It is important to notice that our Leader has recognized that to understand divine law sufficiently to make a By-Law in conformity thereto, is a spiritual quality which cannot be delegated to another person or to any body of persons, and for that reason Mrs. Eddy has protected The Mother Church and the branch churches from the disintegrating influence of man-made laws by reserving to herself the law-making power. The Board of Directors has no power to make, amend or annul a By-Law, but on the contrary must be governed by those already made by Mary Baker Eddy.

The Mother Church Directors not a law-making body

In Article XXXV., Section 1, the Church Manual is referred to as "written by Mary Baker Eddy and copyrighted." (It is significant that in 1895, and prior thereto, the copyright was taken out by the Christian

Science Board of Directors, and in the succeeding years to 1901, by James A. Neal and Thomas W. Hatten; but beginning with 1903, the copyright is in the name only of Mary Baker G. Eddy.) In the same section we read:

This Manual shall not be revised without the written consent of its author (Article XXXV., Section 1).

And again:

No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, SCIENCE AND HEALTH (Article XXXV., Sect. 3).

Thus we must conclude that the Christian Science Board of Directors, officially and individually as members thereof, is under the same duty of obedience to the By-Laws as any other member of the church, and that the Board's authority and powers are no broader than the clear meaning of the By-Laws expressly bestows; and if there is any doubt as to the meaning of a By-Law, it must be determined according to the rule of Christian Science, as found in the textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.

Provision to perpetuate branch church government

It is important also to note that our Leader has provided against any possible future encroachment upon the independence of the branch churches by the following provision found in Article XXIII., Section 6:

If the Pastor Emeritus, Mrs. Eddy, should relinquish her place as the head or Leader of The Mother Church of Christ, Scientist, each branch church shall continue its

present form of government in consonance with The Mother Church Manual.

5. *The Manual is not a mere code-book of human laws, not merely rules of procedure governing a human ecclesiastical organization.*

To consider the Manual merely as a code-book of laws framed to govern a human ecclesiastical organization, is to mistake the nature and import not only of the By-Laws, but also of the organization of The Mother Church itself. The object of the By-Laws is to enable us to put into practical demonstration the divine law of Love. If one seeks to find in the Manual merely rules of procedure for indictments, complaints, and trials, not only will such rules not be found, but the Manual itself will become a closed book to such an inquirer, because the spiritual interpretation has been lost. To the Christian Scientist, seeking the application of divine law, the Manual, with our textbook and the Scriptures, sufficiently covers every exigency.

The Manual a means of demonstrating the law of Love

6. *Was the action of the Board of Directors in promulgating its "Findings and Orders" of September 25, 1909, affecting Mrs. Stetson, in accord with the By-Laws?*

Did Directors observe By-Laws in "Findings and Orders"?

The following facts are to be noted:

(*a*) On August 3, 1909, Mrs. Augusta E. Stetson, C.S.D., received the following telegram:

August 3, 1909, Boston, Mass.

Mrs. AUGUSTA E. STETSON,
1 W. 96 St., N. Y.

Charges against you dismissed. Will write more fully later.

(Signed) J. V. DITTEMORE, *Sec'y.*

On August 5, 1909, Mrs. Stetson received the following letter:

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

August 4, 1909.

Mrs. AUGUSTA E. STETSON, C.S.D.,
7 West 96th St.,
New York, N. Y.

Dear Mrs. Stetson:—Because of the concluding portion of Section 13 of Article XI.,[1] of the By-laws of The Mother Church, the charges against you recently filed with this Board have been dismissed, and the entire matter is now left with the branch church of which you are a member.

Charges against Mrs. Stetson dismissed

Sincerely yours,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.
By (Signed) J. V. DITTEMORE, *Secretary.*

From that date until the receipt of the "Findings and Orders" of September 25, 1909, Mrs. Stetson had no official knowledge of any complaints or proceedings pending against her, and as late as five o'clock P.M. of September 24, the New York Trustees in conference with the Directors of The Mother Church at Boston were advised by Clifford P. Smith, First Reader of The Mother Church: "This inquiry has been instituted

[1] Article XI. **Members of Branch Churches.** SECT. 13. A member of both The Mother Church and a branch Church of Christ, Scientist, or a Reader, shall not report nor send notices to The Mother Church, or the Pastor Emeritus, of errors of the members of their local church; but they shall strive to overcome these errors. Each church shall separately and independently discipline its own members,—if this sad necessity occurs.

under a certain section of the By-Laws, and *not against any person.*" (See page 38.)

(*b*) Mrs. Stetson was not present nor invited to be present at any of the hearings held at Boston during September, 1909.

(*c*) Other persons than members of the Board of Directors were present at these hearings, *i. e.* Judge Clifford P. Smith, V. O. Strickler, stenographer, etc.

Directors conducted investigation without notice to New York Trustees

According to the statements of Clifford P. Smith and Archibald McLellan at the Boston "Conference" on September 24, 1909, the inquiry of September, 1909, was made under Article XII., Section 2 of the Manual.

Article XII. bears the general caption, "Teachers," and is composed of two sections, one entitled "Probation," the other "Misteaching;" but the two sections must be read together to be understood, and must be read in conjunction with Article XI., Section 4, which is specifically incorporated in Section 2 of Article XII.

Article XI., Section 4, reads as follows:

No church discipline shall ensue until the requirements according to the Scriptures, in Matthew 18:15–17, have been strictly obeyed, unless a By-Law governing the case provides for immediate action.

Were "Findings and Orders" discipline in disregard of Manual?

No admonition in accordance with Matthew xviii., 15–17, was given to Mrs. Stetson, and the Directors, at the "Conference" in Boston with the New York Trustees on September 24, 1909, in answer to direct questions on that point, declined to answer, except to declare that they had done all that "they felt required to be done under that section."

The "Findings and Orders" of September 25, 1909, were an infliction of discipline. They were an attempt to deprive a teacher, with twenty-five years of successful practice and teaching under the continuous supervision and endorsement of Mary Baker Eddy to her credit, of the right to practise and teach Christian Science—a right conferred on her by our Leader herself. In calling this an "admonition" (see page 22) was it not a perversion of the By-Laws, and a disregard of the Christian rule laid down in Matthew xviii., 15–17?

The terms of the "Findings" themselves explicitly set forth that it is the infliction of the penalty prescribed in Article XII., Section 1, and what the Directors did was done without complying with the directions in Section 2 of Article XII., which provides that in such a case "it shall be the duty of the Board of Directors to admonish that member according to Article XI, Sect. 4."

Was not this action of the Board of Directors in utter disregard of the spirit and letter of the By-Laws referred to, and repugnant to common justice, in that *punishment was inflicted after a hearing of which the person suffering the punishment had no notice, at which she was not present and had no opportunity to defend herself?*

Were ordinary rules of justice observed?

7. *Was the action of the Board of Directors relating to Mrs. Stetson, resulting in her "trial" and expulsion in November, 1909, in accord with the By-Laws?*

After the telegram of August 3, and the letter of August 4, 1909, dismissing the "charges" against Mrs. Stetson no further communication from the Board of Directors of The Mother Church was received by her until their letter of September 25, 1909, enclosing the "Findings and Orders." These "Findings and

No communication with the accused before pronouncing judgment

Orders," promulgated without a trial of any sort, were as follows:

FINDINGS AND ORDERS

1. That Mrs. Stetson teaches her students, or those with whom she has been holding daily meetings, that the branch Church of Christ, Scientist, of which she is a member, is the only legitimate Christian Science church in New York City; and she teaches her students, or said group of students, not to regard the other branches of The Mother Church which are in that city as Christian Science churches.

2. That a considerable number of the witnesses whose testimony the Directors have heard, exhibit as Mrs. Stetson's teaching an erroneous sense of Christian Science, particularly in regard to the application of Christian Science to human needs and conditions; the witnesses whom the Directors have heard being with one exception her students, and being a select body of students chosen by her, or a board of which she was a member, to be representative practitioners of Christian Science.

3. That Mrs. Stetson endeavors to exercise a control over her students which tends to hinder their moral and spiritual growth.

4. That Mrs. Stetson endeavors to obtrude herself upon the attention of her students in such manner as to turn their attention away from divine Principle.

5. That Mrs. Stetson practises and teaches pretended Christian Science contrary to the statement thereof in "Science and Health with Key to the Scriptures," particularly by treating persons without their request or consent, and by teaching a select body of her students to do likewise.

6. That Mrs. Stetson attempts to control and to injure persons by mental means; this being utterly contrary to the teachings of Christian Science.

7. That Mrs. Stetson has so strayed from the right way as not to be fit for the work of a teacher of Christian Science.

The letter of J. V. Dittemore, Secretary, read:

LETTER. ENCLOSURE (1)

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
Norway, Falmouth & St. Paul Sts.
BOSTON, MASS.

Office of the
Secretary

September 25, 1909.

Mrs. AUGUSTA E. STETSON,
7 West 96th Street,
New York, N. Y.

Dear Mrs. Stetson:—By order of the Board of Directors I am sending you herewith a copy of the Findings and Orders concerning yourself this day made by them.

The copy of their action is sent you in order to inform you thereof and in order to admonish you concerning errors on your part therein pointed out.

The Board directs me to express the hope that you will accept this admonition and desist from a repetition of the errors which they have pointed out.

Very sincerely,

(Signed) J. V. DITTEMORE,
Secretary for THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

(*a*) Article XII., Section 2, provides that after being admonished, "Then, if said member persists in this offense, his or her name shall be dropped from the roll of this Church." That is to say, after a member has been admonished, there must be proof that *thereafter he continued or persisted in the offense.* There is no evidence, nor is it the fact,

No probationary period allowed

that Mrs. Stetson's name was dropped from the roll of the Church, because of offenses alleged to have been committed between September 25, 1909, and the time of the filing of the Complaint (*i. e.* November 6, 1909). On the contrary, the evidence before the Board of Directors in support of the Complaint (as appears by statement in the *Christian Science Sentinel*, November 27, 1909) consisted of affidavits, letters by Mrs. Stetson to her students, and the Composite Letter[1] to Mrs. Stetson, all of which concerned matters that occurred prior to September 25, 1909, and were inadmissible, except as they might be coupled with proof that the offenses were *persisted in after admonition.*

The provisions of Article XI., Section 6, give The Mother Church Directors jurisdiction over a member of The Mother Church only in case "*said member belongs to no branch church.*" It must be remembered that at this time (November, 1909), Mrs. Stetson was still a member of the branch church, and so continued until her voluntary resignation on November 22, 1909, but she had already been declared deposed by the Board of Directors as a teacher and practitioner, and, therefore, as far as the Directors were concerned, she had no other or different standing from any other member of The Mother Church who was also a member of a branch church, and every Rule and By-Law should have been, and in fact was, for her protection.

Denied right and protection of branch church membership

The branch church (First Church of Christ, Scientist), at its meeting on November 4, 1909, vindicated Mrs. Stetson.

A complaint against Mrs. Stetson was filed by the First Reader of The Mother Church with the Board of

[1] See pages 134–165.

Directors on November 6, 1909 (see *Sentinel*, November 27, 1909), and the orders of the Board of Directors on that day fixed November 15, 1909, as the day for her "trial."

(*b*) Article XI., Section 5, provides that "Only the members of this Board shall be present at meetings for the examination of complaints, . . ."

Was not this provision violated by the presence of the First Reader of The Mother Church at the "trial" of Mrs. Stetson, November 15–17, 1909? It is to be noted that when the By-Law of April 19 appeared (see *Sentinel* of April 26, 1900) this privilege was specifically granted to the First Reader, and continued until 1903, when the By-Law was amended by Mary Baker Eddy, and the words "and the First Reader" were *omitted;* thus affirmatively taking away the privilege, so that the By-Law now reads:

Were Directors' meetings legally constituted?

Article XI. **Authority.** SECT. 5. . . . Only the members of this Board shall be present at meetings for the examination of complaints against church members; and they alone shall vote on cases involving The Mother Church discipline.

CHAPTER III

MRS. STETSON BEFORE THE DIRECTORS OF THE MOTHER CHURCH

THE first charges against Mrs. Augusta E. Stetson, C.S.D., were considered in a disciplinary manner by the Board of Directors, during July, 1909, and resulted in the dismissal of the charges on August 3. At this hearing Mrs. Stetson was present in person and was confronted by one witness, Mrs. Maude Kissam Babcock, who was examined in Mrs. Stetson's presence by the Directors and was cross-examined by Mrs. Stetson herself. The result was the refutation of the testimony as originally given by Mrs. Babcock, and the receipt of a telegram by Mrs. Stetson from the Directors reading:

Mrs. Stetson refutes only witness confronting her

August 3, 1909, Boston, Mass.

Mrs. AUGUSTA E. STETSON,
1 W. 96 St., N.Y.

Charges against you dismissed. Will write more fully later.
(Signed) J. V. DITTEMORE, *Sec'y.*

Charges dismissed August 3

In September, 1909, twenty-five members of First Church of Christ, Scientist, New York City, were summoned to a "Conference," so-called, and questioned by the Directors. At this inquiry Mrs. Stetson was

not present nor represented, and in fact was not even advised that she and her teaching were the subject of investigation. No provision was made for counsel to represent either Mrs. Stetson or the practitioners who had been called for conference but who were instead treated as witnesses. The day following the conclusion of this examination of the practitioners, the Directors issued their "Findings and Orders" of September 25, 1909, against Mrs. Stetson.

September hearings held in her absence

Mrs. Stetson's "trial" of November, 1909, was begun on the 15th day of that month and continued three days. Mrs. Stetson was present in person during this time but no witnesses appeared against her for examination. The evidence against her was presented by means of affidavits of which she had no previous knowledge nor opportunity to examine. Not one witness confronted her nor was one cross-examined by her, and no opportunity for any cross-examination was offered. The result of this "trial" was the dropping of Mrs. Stetson's name from the roll of church membership. Was not this a signal miscarriage of justice?

Her accusers absent in her November "trial by affidavit"

John H. Wigmore, Professor of the Law of Evidence in the Law School of Northwestern University, and the leading authority in this country on that subject, states the fundamental rules governing the introduction of evidence by the testimony of witnesses in the following language (see Wigmore's *Pocket Code of Evidence*, Sect. 910):

Wigmore on essentials of evidence

RULE 134. *General Principle.* Every human assertion, offered testimonially, *i. e.* as evidence of the truth of the fact asserted, must be subjected to two tests:

(1) The person making the assertion must be subjected to *cross-examination* by the opponent, *i.e.* must make it under such circumstances that the opponent has an adequate opportunity, if desired, to test the truth of the assertion by questions which the person is obliged to answer;

(2) The person making the assertion must be *confronted* with the opponent and the tribunal, *i. e.* must be in their presence when making the assertion.

That the foregoing are not mere technical rules of procedure, but rather go to the very tap roots of proper administration of justice, is apparent to any person giving the subject thought. This is most aptly shown by Prof. Wigmore's explanatory note which follows the statement of the above rules:

Reason and Policy. The test of cross-examination is found by experience to provide the most powerful means of ascertaining the circumstances which affect the trustworthiness of the witness' assertion. The mere assertion of the witness, especially when he is a partisan, leaves undisclosed innumerable details which may affect his grounds of knowledge, his interest, his bias, his character, and the supplementary and qualifying facts of the issue. The mere assertion is related to all these possible facts much as a flat outline drawing is to a painting with lights, shadows, perspective, and color. These additional elements can often be supplied by cross-examination only. . . .

Cross examination of accusers indispensable

Professor Wigmore in his book gives a practical illustration of the value and importance of intelligent cross-examination in bringing out the truth in reference to allegations of witnesses. The example given also serves to bring out the truth that a statement of words to a certain extent may appear true, and yet may not

be the *whole* truth, and that the statement of a half truth is just as misleading and false, and often more so than an absolutely false statement of fact. We quote as follows:

Misleading nature of half-truths untested

Illustration. Breach of warranty of a horse; the plaintiff alleged that the horse was not "kind" and could not be shod. The defendant called two witnesses. The first was a blacksmith who had shod the horse often; he answered that "he had no difficulty in shoeing him," that "he stood perfectly quiet." The second witness was an old man who had formerly owned the horse; when asked whether he had any trouble in getting the horse to a blacksmith's shop, he replied that he "never took him to a blacksmith's shop, while he owned him, for shoeing." The jury found for the defendant. The next day, the blacksmith explained away, to an attorney-friend, the witnesses' apparently convincing testimony: "I told the attorney that the horse stood perfectly quiet while I shod him; so he did; but I did n't tell that I had to hold him by the nose with a pair of pincers to make him stand. The old man said he never took the horse to a blacksmith's shop while he owned him; and no more did he; but he had to take him out into an open lot and cast him, before he could shoe him." Here a proper cross-examination would have exposed these facts and shown the real value of the testimony for the defendant.

The foregoing is an illustration of the falsity of a judgment based upon the acceptance as truth of statements which present only a portion of the facts relating to an issue. In Mrs. Stetson's "trial" by the Board of Directors in July, 1909, they confronted her with but one witness. This witness, Mrs. Maude Kissam Babcock, was a former student of Mrs. Stetson, and at one time a practitioner associated with First Church

of Christ, Scientist, New York City. Whatever value the Board of Directors may have given to Mrs. Babcock's testimony after she had been confronted by Mrs. Stetson with denial and explanation, the Directors dismissed the charges against Mrs. Stetson within the next week, as shown by their telegram of August 3, 1909.

After this experience in confronting the accused with the accuser, the truth being thereby brought out through the questioning of the witness, it is significant that in other subsequent procedure when the witness testified, the accused was not summoned, and that when the accused was summoned, the witnesses were absent.

Fundamental right not offered the accused

It is noteworthy that the only instance where the usual order of procedure was observed, in which the accused was permitted to face the accuser, it resulted in the dismissal of the charges: and that, in the subsequent proceedings of September and November, 1909, in which Mrs. Stetson was adjudged guilty by the Directors of The Mother Church the fundamental right in the order of procedure was not accorded.

CHAPTER IV

BEGINNINGS OF THE CONTROVERSY

THE first official notice which the Board of Trustees of First Church of Christ, Scientist, New York City, had of what was being done by the Board of Directors of The Mother Church, in matters affecting the New York church, was disclosed in the "Conference" of September 24, 1909, in the Board Room of The Mother Church, to which, by request of the Secretary of the Board of Directors, most of the members of the New York Board of Trustees had been called at forty-eight hours' notice. All those invited were present except two—Mr. Edwin F. Hatfield, Chairman of the Board, and Mrs. Isabelle C. Dam. The former was unavoidably detained, and the latter did not receive the notice. Mrs. Augusta E. Stetson, C.S.D., then a regular member of the New York Board, was not invited, as was afterwards learned. The six members present were Mrs. Suzanne S. Thomas, Messrs. John Franklin Crowell, John D. Higgins, Adolph Rusch, William H. Taylor, Joseph B. Whitney. Every member of the Board of Directors of The Mother Church was present, namely, Archibald McLellan, Allison V. Stewart, Ira O. Knapp, Stephen A. Chase, and John V. Dittemore; and in addition to these there were present Clifford P. Smith, First Reader of The Mother Church, Virgil O. Strickler, First

Boston "Conference" with New York Trustees September 24, 1909

Reader, and Miss Ella Garrison Young, Second Reader, of First Church of New York City, and a stenographer representing the Board of Directors and the New York Trustees respectively.

This meeting, as soon as it was called to order, by Archibald McLellan, Chairman of the Board of Directors, proved to be for the purpose of stating to the Trustees of the New York church then present such of the results of a so-called investigation by The Mother Church Directors as they elected to impart.

The presiding officer, Archibald McLellan, in introducing the business of the "Conference," stated that the Board of Directors had been making an investigation based upon "a widespread impression," and on the story of a travelling salesman, about conditions said to exist in First Church of Christ, Scientist, New York City. It was disclosed furthermore that, with Clifford P. Smith, First Reader of The Mother Church, acting in the capacity of examiner, some time had been spent in making inquiry of practitioners as well as in hearing statements by both Readers of First Church, New York City. All this had been done without any communication with the Board of Trustees in First Church, New York City, and without in any way advising them of the extraordinary procedure in the examination of some twenty-five practitioners from First Church, New York, upon conditions alleged to have existed there.

An investigation affecting First Church, New York City

New York Trustees entirely ignored

The following extracts from stenographic notes of the interview speak for themselves:

MR. TAYLOR: Are you sitting as the Board of Directors?

MR. MCLELLAN: I will say we are sitting informally.

MR. TAYLOR: Then this is not a matter of regular business?

MR. MCLELLAN: It is a matter of the members of the Board of Directors' meeting with these ladies and gentlemen here present. We have asked them to come here, and Judge Smith will make any statements for the Board of Directors.

MR. TAYLOR: In what capacity are we here?

MR. MCLELLAN: Because you are Trustees and officers of First Church, New York.

MR. TAYLOR: Are we called as officers and Trustees?

MR. MCLELLAN: You are called here as individuals.

MR. TAYLOR: I simply want to get our own position right in the matter. Under what provision of the By-Laws are we called here?

Under what By-Law was "Conference" convened?

MR. MCLELLAN: The provision of the By-Laws under which this investigation has been conducted is the one that Judge Smith has here.

JUDGE SMITH: Section 2, Article XII., was the section under which these witnesses were heard.

MR. TAYLOR: Section 2, Article XII. That is "Misteaching."

JUDGE SMITH: There are a number of By-Laws involved.

MR. TAYLOR: May I ask when this inquiry was started?

MR. MCLELLAN: The witnesses, or those named, have been examined in the last two weeks.

MR. TAYLOR: Was that the first that the inquiry was started?

MR. MCLELLAN: I do not think I quite get your meaning. The present inquiry was started about two weeks ago, I think.

MR. TAYLOR: The present inquiry was started two weeks ago? Was that based on a complaint made to the Board?

MR. MCLELLAN: No.

MR. TAYLOR: Then on what was it based?

MR. MCLELLAN: On the duty of the Board to make an investigation.

MR. KNAPP: I think if you will read the By-Law that will explain the matter.

(Mr. Taylor reads Section 2, Article XII.)

MR. TAYLOR: Has Article XI., Section 4, been complied with?

MR. MCLELLAN: What is that?

MR. TAYLOR: Article XI., Section 4, reads "Preliminary Requirement." I asked the question whether that requirement has been complied with, in accordance with this section under which you say you have been acting?

Under what By-Law was Directors' investigation made?

MR. MCLELLAN: No discipline has ensued.

MR. TAYLOR: I ask you whether the action to be taken as set forth in Section 2, Article XII., which refers to Section 4, of Article XI., has been conformed to by yourselves?

MR. MCLELLAN: Mr. Strickler, has Mrs. Stetson been admonished?

MR. STRICKLER: Well, I can only say that about two months ago Mrs. Stetson was brought up here. I know from what Mrs. Stetson told me herself as to what took place here. She told me that

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MR. TAYLOR: I do not think you ought to tell that in her absence.

MR. STRICKLER: I can only say that I received a letter from the Board of Directors calling my attention to the matter and referring me to my duty under the section of the By-Law.

MR. TAYLOR: Have you that letter?

MR. STRICKLER: It referred to me as First Reader, in charge of the church matters.

MR. TAYLOR: Do I understand that the Board of Directors deputized Mr. Strickler to do certain work for them in this matter?

MR. MCLELLAN: My answer is no.

MR. TAYLOR: I understand that Mrs. Stetson was here.

MR. STRICKLER: About two months ago.

MR. TAYLOR: I understand that this investigation started two *weeks* ago. Is it not a fact that the charges to which you refer of some two months ago were dismissed, Mr. McLellan? Is not that a fact?

MR. MCLELLAN: Yes, that is a fact.

Did Directors conform to Art. XII., Sects. 2 and 4 of Manual?

MR. TAYLOR: Have you under this present proceeding conformed to the terms as laid down in Section 2 of Article XII., or done what is required in Section 4, Article XI., —given the preliminary requirements, which you are obliged to do?

MR. MCLELLAN: Well, Mr. Taylor, you misunderstand the matter just a little. The By-Law says that no discipline shall ensue until this has been done.

MR. TAYLOR: I am asking you have you done that?

MR. MCLELLAN: We have done all that the By-Law requires.

JUDGE SMITH: It is possible that there may be a misunderstanding between you gentlemen, owing to your understanding of Section 4, Article XI. As I understand Section 4, Article XI., it does not require the Board of Directors to give that admonition. It may be given by any person; so this cross-examination by the visiting brother is possibly based upon misunderstanding of that By-Law. Permit me also to raise the point of order as to whether it is in order for these visitors whom we have invited to an informal conference to start in with a cross-examination of this Board. As I understand the occasion, it is an informal meeting between the Executive Board of The Mother Church and the Executive Board of a branch church.

MR. TAYLOR: Mr. Chairman, I will answer. It is simply that we may know just where we are at at this time. We do not know at all.

JUDGE SMITH: If any explanation is desired on that point it may be made.

MR. TAYLOR: We feel that all of these things should be done in the line of law and order; for if this thing is being done in any other way than the right way, I am sure you gentlemen will be the first to join me in correcting it.

MR. MCLELLAN: Permit me to say, Mr. Taylor, that you mistake your position entirely. The Board has asked you to come here informally, and you have asked that question, and it was said—informally and as individuals.

MR. TAYLOR: The question that I want to raise is this——

MR. MCLELLAN: Now, will you raise that question, and then we will go ahead.

MR. TAYLOR: I will ask the question simply whether you have performed the act, or caused to be performed the act in Section 4, Article XI., which the section under which you are acting provides shall be done?

MR. MCLELLAN: It will be sufficient for me to state that we have done all we felt was required to be done under that section. Just as Judge Smith said, I think you have a different concept. Now, if you will just go ahead and let it be stated that the Board of Directors did all they felt they were required to do under that section, then if at any time in the future it becomes necessary——

MR. TAYLOR: Without in any manner admitting that it has been done, we are perfectly willing

Explanations unsatisfactory

that the statement as made by the Chairman of the Board of Directors shall be made a part of this record.

MR. DITTEMORE: Mr. Taylor inquired in what capacity we were here, and it might be appropriate to say that first of all we are here as Christian Scientists.

MR. TAYLOR: That goes without saying; but you have called me here under a message from the Clerk of the Church, therefore I am entitled to know, and I ask the question whether you are in executive session, so to speak, or otherwise.

MR. MCLELLAN: No, we are here informally.

MR. TAYLOR: If you will allow me just a minute to speak to the other Trustees.

(Mr. Taylor confers with Mr. Higgins, Dr. Crowell, Mr. Rusch, and Mr. Whitney.)

MR. TAYLOR: We accept your offer, with the distinct understanding that all of our rights are reserved to us and that we consider this as an informal meeting, but that you have a statement which you wish to make to us voluntarily.

DR. CROWELL: I should like to have a little more definite statement, so far as I am concerned, as to one particular feature. Is any particular member of First Church of Christ, Scientist, New York, under investigation?

JUDGE SMITH: The Board of Directors cannot determine in advance what the inquiry will lead to. The inquiries are conducted under a certain section of the By-Laws.

DR. CROWELL: There was some name mentioned which led me to infer that you had some particular member of First Church of Christ, Scientist, New York, under investigation. The letter gives me no information as to what I am called here for, and for that reason I am not here as a member of the Board of Trustees, collectively speaking, and I would like to get an intelligent understanding as to what the subject of the investigation is before we proceed. I claim the right to know what I am here for, and if any particular individual is under investigation in this matter. I understand that the presiding officer had mentioned the name of Mrs. Stetson in his preliminary question.

MR. STRICKLER: That name was mentioned when I spoke to Mr. Taylor.

DR. CROWELL: Then, as I understand it, it is with reference to the church as a body?

MR. MCLELLAN: It is an investigation as to what are the teachings and practices which obtain there.

DR. CROWELL: And without any particular regard to any individual?

Augusta E. Stetson although a Trustee not invited to "Conference"

MR. TAYLOR: In view of the fact that we have been called here as Trustees, in an individual capacity, however, may I ask why all of the Trustees were not called?

MR. MCLELLAN: Because it did not seem the proper thing to call all of the Trustees.

MR. TAYLOR: As I understand it, all of the Trustees have been called here except one. Am I right in that?

MR. MCLELLAN: Yes.

MR. TAYLOR: And your reason for that, that one being Augusta E. Stetson?

JUDGE SMITH: I wish to raise a point there. This inquiry has been instituted under a certain section of the By-Laws, and *not against any person*. Our brother's assumption is a mistake. This is an inquiry preliminary to any action that might be taken. The Board of Directors of The Mother Church considered that it was proper to call in, as individuals, most of the members of the Board of Trustees of First Church, New York. The Board of Directors considered it wise and advisable to call in most of the members of that Board of Trustees for the purpose of communicating certain information to you as such Board of Trustees, and the Board of Directors of The

Judge Smith disclaims investigating any particular person

Mother Church is here as well. Those who do not belong to the Board of Trustees, at this time are here by invitation as individuals. This request was made for the purpose of discussing the matter in a perfectly informal way. This is a matter of interest to the Board of Trustees of that church, and also to the Directors of The Mother Church. There is no disposition on the part of the Directors to force this question on you. I may say that I am greatly surprised that any one should come here with questions, as though it were a court-martial. Now if it be true that there is that attitude; if it be true that you do not wish to hear these things, I am sure the Board of Directors will be glad to desist. They do not wish to force anything on you. If you wish to withdraw, I am sure it will be satisfactory all around.

DR. CROWELL: Mr. Chairman, may I say that, for myself, and I speak only as an individual, I have had no direct information as to what this inquiry pertained to and what its nature was, and I understand that those who have appeared before you have pledged themselves to secrecy.

MR. MCLELLAN: No one has been pledged to secrecy in any particular whatever.

DR. CROWELL: I am glad to be corrected, because that is the impression which has been given me, and therefore we came with the idea of understanding definitely just what the subject of the inquiry is. In my experience with legislation, you cannot get an appropriation without stating definitely what the object is. You ought to credit us with reasonable and just motives, and,

even if it takes a little time to do that, we want to act intelligently. Therefore I wish it distinctly understood that, for my part, I am entitled to know, and not to be told that if I ask too many questions I may be invited to leave the room.

JUDGE SMITH: I did not invite any one to leave the room.

MR. TAYLOR: Mr. Chairman, I also desire to say that I fail to realize any sense of the spirit of hostility in the inquiries which we have made, believing them to be right under the circumstances; therefore I disclaim for myself any hostility toward either the Board of Directors or any member of the Board, or anybody assisting it; but the purpose of this inquiry, as has already been stated by Dr. Crowell, is that we may intelligently understand the situation. As I said before, we are ready to listen.

MR. MCLELLAN: Judge Smith is ready to make the statement which I have asked him to make.

JUDGE SMITH: Much of what I have to say relates to the letter to Mrs. Stetson, and I assume for that reason she has not been invited to be here. What I have to say relates also to some twenty-five in number, who, until lately, have been the practitioners with offices in the church edifice of the branch church in question. The proceedings were not, however, taken against any of those persons; we are not proceeding against them, and I have no object to make any accusations against all or any of them, but wish to communicate to the individuals present something of what has been developed in this inquiry.

("Conference" in Boston, September 24, 1909, from stenographic report.)

The essential points to be kept in mind as to the foregoing "Conference" are that it occurred on September 24, between the hours of three and five P.M., and that the Directors stated that the inquiry was not based on a complaint to the Board. (From stenographic notes.)

Mr. McLellan states no complaint pending against Mrs. Stetson

MR. TAYLOR: The present inquiry was started two weeks ago. Was that based on a complaint made to the Board?

MR. MCLELLAN: No.

They also stated that the charges previously brought against Mrs. Stetson had been dismissed by them.

Charges against her were dismissed August 3

MR. TAYLOR: I understand that this investigation started two *weeks* ago. Is it not a fact that the charges to which you refer of some two months ago were dismissed, Mr. McLellan? Is not that a fact?

MR. MCLELLAN: Yes, that is a fact.

. . . . . .

MR. TAYLOR: As I understand it, all of the Trustees have been called here except one. Am I right in that?

MR. MCLELLAN: Yes.

MR. TAYLOR: And your reason for that, that one being Augusta E. Stetson?

JUDGE SMITH: I wish to raise a point there. This inquiry has been instituted under a certain section of the By-Laws and *not against any person.*

Nevertheless, on the very next day after this "Conference," namely, on September 25, 1909, at a meeting of the Directors adjourned from the 24th, the "Findings and Orders" against Mrs. Augusta E. Stetson, C.S.D., were officially and formally promulgated, accusing her, a member and Trustee of First Church of Christ, Scientist, New York City, of seven distinct disciplinary offenses, revoking her license to teach and removing her card as teacher and practitioner from *The Christian Science Journal.*

Mrs. Stetson disciplined Sept. 25 without admonitions or "trial"

The character of the investigation by the Directors of The Mother Church as brought out at the "Conference" of September 24, 1909, disclosed the following:

Disclosures at "Conference" of Sept. 24

1. That twenty-five members of First Church of Christ, Scientist, New York City, who were practitioners, had been summoned to the Directors' Room at The Mother Church as conferees but were examined separately in the presence of the Directors; Judge Smith, First Reader of The Mother Church, conducting the investigation under their direction. A copy of the stenographic notes then taken was refused to those practitioners who requested a copy of the record of his or her examination.

Twenty-five of First Church examined

2. That during this so-called investigation of two weeks' duration, upon request of the Directors of The Mother Church, the First Reader of First Church, New York City, Virgil O. Strickler, was present much if not all the time; but no Trustee of First Church, New York, was ever invited or apprised of what was going on.

New York Readers present. No Trustees invited or apprised

3. From the nature of the testimony given it was deemed proper by the Board of Directors, at the end of the investigation, to call certain members of the New York Board of Trustees into their presence informally, to make a statement to them of what was said to have been developed in the investigation.

Trustees ignored until investigation had ended

4. That this investigation centered upon certain expressions or words alleged to have been used within the preceding nine months or less, by Mrs. Augusta E. Stetson to a group of advanced Christian Science practitioners, her students, mainly at their noonday devotional meetings in the New York church.

Use of words and expressions questioned

5. That Judge Smith was greatly surprised that any considerable portion of the witnesses, who had been taught by the same teacher for several years, "gave the same answer to a certain question."

Similarity of answers

6. That the so-called examination of these twenty-five practitioners seemed to be an effort to prove that Mrs. Augusta E. Stetson, C.S.D., in her talks to her students at the practitioners' meetings, used certain words and expressions alleged to be contrary to Christian Science.

Efforts to prove alleged wrong motives

7. That although the alleged expressions of Mrs. Stetson's were not regarded by Judge Smith as having any force, and even though Mr. McLellan referred to them as an occasion of amusement to him; nevertheless, the Board of Directors, the very next day after making these statements to the Trustees, formally issued the "Findings and Orders" attempting to deprive Mrs. Stetson, a Trustee of the New York church, of her status as a

Alleged utterances by Mrs. Stetson ridiculed

practitioner and teacher, because of these alleged utterances.

8. That the refusal of some of these twenty-five practitioners to answer only yes or no to certain complex questions (which as appears later did not truthfully admit of a single alternate answer) was construed by the investigator as highly culpable demeanor.

Refusal of some to answer complex questions

9. That the particular By-Law of The Mother Church Manual under which this investigation was conducted, was declared by Mr. McLellan and Judge Smith to be Article XII., Section 2, entitled "Misteaching," and reading as follows:

Was Article XII., Sects. 2 and 4, of Manual observed?

If a member of this Church is found trying to practise or to teach Christian Science contrary to the statement thereof in its textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, it shall be the duty of the Board of Directors to admonish that member according to Article XI, Sect. 4. Then, if said member persists in this offense, his or her name shall be dropped from the roll of this Church.

The above section, which is one of the only two sections in the Church By-Laws relating to teachers, comes under "Discipline" and requires the Board of Directors to admonish an offending member according to due form of law prescribed in Article XI., Section 4, which reads as follows:

Preliminary Requirement. SECT. 4. No church discipline shall ensue until the requirements according to the Scriptures, in Matthew, 18: 15–17, have been strictly obeyed, unless a By-Law governing the case provides for immediate action.

We quote in full the scriptural passage referred to:

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican (Matt. xviii., 15–17).

On the day following the Boston "Conference," discipline of Mrs. Stetson ensued without trial and without admonition having been administered, and in disregard, as it seems to us, of the provision in the section on "Misteaching" under which, according to the Directors' own statement, they had conducted the proceeding.

By their own account, therefore, the Board of Directors, without any notice to the Trustees of the New York church summoned twenty-five members of this branch church to their presence at Boston and conducted an inquiry for two weeks involving a member of the Board of Trustees of the New York church. In doing so, we believe they invaded the rights of a branch church, First Church of Christ, Scientist, New York City, in direct violation of the *Manual of The Mother Church*, Article XXIII., Section 10, which reads as follows:

Did The Mother Church Directors invade branch church rights?

No Interference. SECT. 10. A member of The Mother Church may be a member of one branch Church of Christ, Scientist, or of one Christian Science society holding public services, but he shall not be a member of both a branch

church and a society; neither shall he exercise supervision or control over any other church. In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs.

CHAPTER V

DECISION OF TRUSTEES AFTER BOSTON CONFERENCE

AFTER the Boston "Conference" of September 24, the New York Trustees were unanimous in believing that it was their duty to make an inquiry as to the alleged conditions in the New York church, and to make it thorough and comprehensive, for the following reasons:

Inquiry by New York Trustees

1. Most of the information given at the Boston "Conference" impressed the Trustees as being quite at variance with what they knew to be the facts regarding certain members of First Church, of whom they had had intimate personal knowledge for many years.

Statements seemed contrary to facts

2. They were further impressed with the advisability of such an inquiry by the fact, which then for the first time became known to them, that during the summer between July 24, and September 24, Virgil O. Strickler, the First Reader of this branch church, in utter disregard of the Board of Trustees of the New York church, had been in repeated conference with the Board of Directors of The Mother Church, or their representatives, during which period he carried complaints as to members of this local church to The Mother Church in direct violation of

New York Reader disobeys Manual

the *Manual of The Mother Church* (Art. XI., Sect. 13) which reads:

Members of Branch Churches. SECT. 13. A member of both The Mother Church and a branch Church of Christ, Scientist, or a Reader, shall not report nor send notices to The Mother Church, or to the Pastor Emeritus, of errors of the members of their local church; but they shall strive to overcome these errors. Each church shall separately and independently discipline its own members,—if this sad necessity occurs.

These reports were there received and considered by the Directors of The Mother Church, even though the foregoing By-Law included in our judgment the obligation on their part not to receive such reports.

3. The issuance of the "Findings and Orders" of the Directors of The Mother Church, attempting to depose Mrs. Augusta E. Stetson, C.S.D., as teacher and practitioner, concerned the New York Board of Trustees officially, because of her membership on that Board. These "Orders" likewise affected the membership of this branch church as a whole; although they were directed only against that particular member, who had always justly been held in the highest affection and esteem among them.

"Findings and Orders" affect a Trustee of New York church

4. Finally, there was a metaphysical reason for an inquiry into the local situation. The question, what is the true teaching of *Science and Health*, had to be answered both with respect to what the teaching had been under Mrs. Stetson's instruction, and also whether or not that instruction involved a departure from the essential teachings and practices authorized by the

Fundamental questions of teaching involved

writings of Mary Baker Eddy, the Founder and head of the Christian Science Church. The question must be met and answered as to whether or not the fundamental principle of Protestantism, known as the right of individual interpretation of the Scriptures, also the correlative right of interpreting the denominational writings of Mary Baker Eddy, elucidating the Scriptures, shall be the rule of the Church.

The Board of Directors of The Mother Church, in our judgment, is not and it cannot be the source of ultimate authority in interpretation and teachings. The criterion of teaching is to be found in the spiritual understanding of the teacher, within the limits of the Leader's written exposition of Truth, and the individual spiritual interpretation of the Christian Science textbook and the other writings of Mary Baker Eddy.

Spiritual understanding the true criterion

The interpretation and definition of Christian Science must not be dependent upon the dictation of any five men who at any time might compose a self-perpetuating Board of Directors of The Mother Church, nor can the aspirations of the Founder and Leader of Christian Science, Mary Baker Eddy, be defeated by the passing of the scepter of authority from the spiritual to the material. Christian Science as promulgated by its Discoverer and Founder, Mary Baker Eddy, has come to the world as a permanent dispensation.

CHAPTER VI

FINDINGS AND ORDERS OF SEPTEMBER 25, 1909

WITHIN forty-eight hours after the Boston "Conference," the New York Board of Trustees began preparations for an immediate inquiry into the alleged conditions in the local church. The subject came formally before them on September 26, 1909, in the following letter from Mrs. Stetson, addressed to the acting Clerk:

Immediate inquiry by New York Trustees into alleged conditions

7 WEST 96TH ST., NEW YORK,
September 26, 1909.

Dr. JOHN FRANKLIN CROWELL,
Acting Clerk,
First Church of Christ, Scientist, New York City.

Dear Dr. Crowell:—

To-day I received a letter signed "J. V. Dittemore, Secretary," containing enclosures which purport to be copies of findings and orders by the Board of Directors of The First Church of Christ, Scientist, in Boston, Mass.

Mrs. Stetson herself requests inquiry

As a member of the Board of Trustees of First Church of Christ, Scientist, New York City, I request that you call a meeting of that Board at the earliest possible time, in order that the documents referred to may be laid before the Board for such action as may be proper.

Faithfully yours,
(Signed) AUGUSTA E. STETSON.

This request was complied with, and a meeting of the Board was held on October 1, 1909. The First and Second Readers were present, in addition to every member of the Board excepting Mrs. Augusta E. Stetson, C.S.D. At that meeting the following letter and enclosures mentioned were laid before the Board of Trustees:

First Church of Christ, Scientist, New York City,
Central Park West and 96th Street,
September 28, 1909.

To the Board of Trustees,
First Church of Christ, Scientist, New York City:

I hand you herewith a letter, and the enclosures therein referred to, dated Boston, Mass., Sept. 25, 1909, and purporting to be written on behalf of the Christian Science Board of Directors. About six weeks ago I was advised by those Directors that a charge then pending against me had been dismissed. Since which time I have had no direct communication from them, until the documents herewith handed you were received by registered mail on Sunday morning, Sept. 26, 1909. I immediately requested that a meeting of our Board be called to hear these documents read, and to take such action as may be proper. As the matter affects me individually, in a way that may make my presence undesirable, if not improper, I am absenting myself from the meeting.

Mrs. Stetson's letter of Sept. 28, 1909

I rest in the firm conviction that our Father-Mother God will guide your every action—even that divine Mind which is now manifested in glory in our beloved Leader, Mary Baker Eddy, through whom I became acquainted with her God—Life, Truth, and Love. This God I have endeavored to present and to represent to you, even as I have heard and seen while following my forever Leader, Mary Baker Eddy.

Let nothing separate you from divine Principle or from

your Leader, Mary Baker Eddy, who will bring us all into the kingdom of our God and His Christ; "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23).

(Signed) AUGUSTA E. STETSON, C.S.D.

The enclosures referred to in the above letter were (1) a letter dated September 25, 1909, addressed to Mrs. Stetson by J. V. Dittemore, Secretary of the Christian Science Board of Directors, and (2) a copy of the "Findings and Orders" of said Board of Directors, dated September 25, 1909. The letter referred to read as follows:

ENCLOSURE (1)

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

September 25, 1909.

Mrs. AUGUSTA E. STETSON,
7 West 96th Street, New York, N. Y.

Dear Mrs. Stetson:—By order of the Board of Directors I am sending you herewith a copy of the Findings and Orders concerning yourself this day made by them.

The copy of their action is sent you in order to inform you thereof and in order to admonish you concerning errors on your part therein pointed out.

The Board directs me to express the hope that you will accept this admonition and desist from a repetition of the errors which they have pointed out.

Very sincerely,
(Signed) J. V. DITTEMORE,
Secretary for THE CHRISTIAN SCIENCE
BOARD OF DIRECTORS.

The "Findings and Orders" referred to as enclosed in the foregoing communication were unsigned and unauthenticated by any form of certification as to genuineness. They read as follows:

Directors' "Findings and Orders" of Sept. 25

ENCLOSURE (2)

Saturday, Sept. 25, 1909.

The Board of Directors of The First Church of Christ, Scientist, in Boston, Mass., met pursuant to their adjournment of yesterday. Present; all of the Directors.

The Directors took up and considered the case of Mrs. Augusta E. Stetson, a member of this church and an authorized teacher of Christian Science, as presented by her statements recently made before the Directors and the testimony of twenty-five witnesses whose examination was concluded yesterday; namely,

Richard P. Verrall	Mrs. A. Aikman
Miss Marion Stephens	Hayne Davis
Arnold Blome	Harry Fink
Miss Sarah Hathaway	Miss Margaret Duncan
Miss Jessie Colton	Miss A. E. Ensworth
Mrs. Kate Remer	Miss Ida Pope
Mrs. Margaret Beecher White	Arthur Overbury
Mrs. Mary Freshman	Miss Mary E. Pearson
Mrs. Amelia Rowbotham	Mrs. Anna Holden
Steuart C. Rowbotham	Mrs. Letitia Greene
Miss Ella Young	Miss Mary Pinney
Miss Sibyl Huse	Mrs. Catherine B. Gillpatrick
V. O. Strickler	

After having carefully considered the evidence, the Directors decided and unanimously agreed as follows:

1. That Mrs. Stetson teaches her students, or those with whom she has been holding daily meetings, that the branch Church of Christ, Scientist, of which she is a member, is the only legitimate Christian Science church in New York City; and she teaches her students, or

Seven Findings

said group of students, not to regard the other branches of The Mother Church which are in that city as Christian Science churches.

2. That a considerable number of the witnesses whose testimony the Directors have heard, exhibit as Mrs. Stetson's teaching an erroneous sense of Christian Science, particularly in regard to the application of Christian Science to human needs and conditions; the witnesses whom the Directors have heard being with one exception her students, and being a select body of students chosen by her, or a board of which she was a member, to be representative practitioners of Christian Science.

3. That Mrs. Stetson endeavors to exercise a control over her students which tends to hinder their moral and spiritual growth.

4. That Mrs. Stetson endeavors to obtrude herself upon the attention of her students in such manner as to turn their attention away from divine Principle.

5. That Mrs. Stetson practises and teaches pretended Christian Science contrary to the statement thereof in "Science and Health with Key to the Scriptures," particularly by treating persons without their request or consent, and by teaching a select body of her students to do likewise.

6. That Mrs. Stetson attempts to control and to injure persons by mental means; this being utterly contrary to the teachings of Christian Science.

7. That Mrs. Stetson has so strayed from the right way as not to be fit for the work of a teacher of Christian Science.

After having considered these facts in view of the By-Laws of this Church applicable to them, the Directors unanimously determined and ordered as follows:

Directors remove Mrs. Stetson's card from *Journal* and forbid her to teach

1. That the card of Mrs. Stetson be removed from the Christian Science Journal, and that the Trustees of the Publishing Society be directed not to advertise her as a teacher or practitioner of Christian Science without first obtaining the approval of the Directors.

2. That Mrs. Stetson's license or authority to teach Christian Science be and it hereby is revoked, and that she be and hereby is forbidden to undertake the work of a teacher of Christian Science until her fitness for such work shall have been proved and decided according to Article XII., Sect. 1, of the By-laws of this Church.

3. That in order to inform Mrs. Stetson of the action now taken by the Directors and to admonish her concerning the things now pointed out by them, the Secretary of the Board shall send to her by registered mail a copy of these findings and orders.

CHAPTER VII

NATURE AND SCOPE OF THE INQUIRY BY THE NEW YORK TRUSTEES

WITH these documents before the Trustees, the situation called for prompt official action. To have accepted without question any of the conclusions arrived at by an outside inquiry, involving the veracity and the metaphysical understanding of several of their own church members, including a member of their own Board, would have been an unthinkable shirking of their duty as Trustees.

Sixteen practitioners assailed

The question, therefore, no longer was whether or not there should be an inquiry, but by what method it should be conducted. The members of the Board of Trustees were men and women occupied with their private pursuits and duties. Nevertheless it was regarded as a call to official duty that the inquiry should be immediately undertaken, and that the Board, as a whole, with the exception of Augusta E. Stetson, C.S.D., should assume responsibility for prosecuting it to a conclusion.

The scope of the inquiry was primarily determined by the communications and documents already before it. It was deemed neither pertinent nor necessary to extend an investigation to the membership of the church as a whole, of whom words of the highest praise had been spoken by at least three of the members of The Mother

Membership in general held in highest esteem

Church Board of Directors. The following extract from the stenographic record of the Boston "Conference" is a sufficient indication of the estimation in which the membership of this branch church was then held:

MR. MCLELLAN: . . . The statement is often made in my hearing, and I have made the statement myself, I think, that the body of people in First Church, New York, have been referred to many times as the finest lot of people on the face of the globe. I think the rest of the Directors will bear me out in this, that this is the feeling they have had.

MR. STEWART: I think I have made that same statement myself.

MR. KNAPP: We all agree to that, I am sure.

Naturally, the scope of inquiry under these circumstances centered in the testimony of practitioners who were most familiar with the teachings and practices called into question. The inquiry included the persons mentioned in the "Findings and Orders" given above, all of whom had been called to Boston to give testimony on local church matters to The Mother Church Directors.

In the hope of avoiding the possible necessity of duplicating the Boston testimony in the Trustees' inquiry, and having had the assurance expressed by The Mother Church Directors of a desire on their part for a closer understanding, it was decided to formally renew the request made at the Boston "Conference" for a copy of the testimony taken during the two weeks' hearing there, at which twenty-five members of the local church were questioned.

With this end in view, the following letter (1) was addressed, and the succeeding reply (2) was received:

Letter (1)

First Church of Christ, Scientist, New York City,
1 West 96th Street, October 1, 1909.

The Chairman of The Board of Directors,
The First Church of Christ, Scientist,
Boston, Mass.

Gentlemen:—On Friday last, when six of this Board of Trustees had the pleasure, upon your invitation, of meeting the Board of Directors of The Mother Church informally in Boston, it transpired that a great deal of testimony had been taken from some twenty-five of the practitioners who had been associated with this branch church. This testimony, as outlined by Judge Smith, appeared to be of a serious nature; but as a bare outline of only some of the testimonies was given by him, you will recall that a request was then made for a copy of all the testimonies. Judge Smith said he would rather not let it be given out until further action was determined upon. Since then, action has been taken by your Board, involving one who is not only a member of this branch church, but a member of this Board of Trustees. Therefore, having in view our duty in the premises to properly consider this matter, we now make request that this Board be promptly furnished with copies of the examination of and testimony given (in any manner) by each and every member of this church who was called upon to appear before the Directors in the investigation relating to "the teachings and practices in First Church of Christ, Scientist, New York City," or in any manner relating to the teachings and practices of any of its members.

New York Trustees ask copy of testimonies at hearings in Boston

In view of your recent assurance that it is your desire, as it is surely ours, to come into closer understanding with each other, we feel no doubt but that you will see the wisdom and justice of granting this, under the circumstances, most reasonable request.

Judge Smith said on Friday last, "Let the present occasion be taken as an overture made on the part of the Directors of The Mother Church towards the branch church in New York City. Let nothing in the way of formality, or form, or anything of that sort, interfere with the endeavor to come into closer understanding." Anticipating, therefore, an early and favorable response, we are,

Sincerely yours,
The Board of Trustees of
First Church of Christ, Scientist, New York City.
By (Signed) E. F. HATFIELD, *Chairman.*
JOHN D. HIGGINS, *Clerk.*

The foregoing request was not granted, as is shown by the reply of October 4, which reads as follows:

REPLY (2)

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

October 4, 1909.

The BOARD OF TRUSTEES of First Church
of Christ, Scientist, of New York City,
1 West 96th Street, New York City.

Gentlemen:—We are in receipt of your letter of the 1st inst., and regret the attitude which it reveals. Your letter seems to indicate that you think you have no duty to perform unless it be to review and pass upon the action of this Board.

You have been informed of certain irregular practices of members in your church, disclosed by an investigation conducted by this Board, and these same facts are as open to you as they were to us; moreover, the lamentable conditions which exist and which have existed for a long time are within the

The Mother Church Directors decline request

personal knowledge of the Chairman of your Board, the two Readers, who are *ex officio* members thereof, and many other persons whom we did not summon. What you should do is to obtain the testimony of these people and do your duty. Under the circumstances this Board calls upon you to wake up to the seriousness of the situation, make your own investigation and act without fear or favor.

Very respectfully,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
By (Signed) J. V. DITTEMORE, *Secretary*.

Further correspondence with the Board of Directors, during our Inquiry follows:

LETTER (3)

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,
Oct. 21, 1909.

The FIRST CHURCH OF CHRIST, SCIENTIST,
Boston, Mass.

Dear Sirs:—[1]The committee of inquiry, appointed by the board of trustees of First Church of Christ, Scientist, New York city, to inquire into conditions, teachings, and practices in said church, has before it certain evidence to the effect that members of this church have sent you complaints or notices regarding errors alleged to have been manifested by members of this church.

The committee of inquiry requests that you will forward to me, as its chairman, the names of members of this church who have done this, and also the nature of the errors complained of. Unless there be some reason why this would be improper, the committee would like to have the letters themselves, or copies, and at your earliest convenience, in order to expedite the inquiry now in progress.

Very truly yours,
E. F. HATFIELD, *Chairman*.

[1] *Christian Science Sentinel*, volume xii., page 170.

Reply (4)

Boston, Mass., Oct. 23, 1909.

Mr. E. F. Hatfield, Chairman, Board of Inquiry,
First Church of Christ, Scientist, New York City.

Dear Sir:—[1]We do not know of any complaints or notices from members of your church, such as are described in your letter dated Oct. 21; the evidence received during the inquiry recently held by this Board was given orally. Since then we have received many letters from members of your church, but none of them could properly be called complaints, and the most of them only express the writer's satisfaction at the prospect of a house-cleaning in your church.

Directors deny knowledge of complaints

The absence of such complaints need not, however, hamper your inquiry; there are plenty of witnesses, both within and without the present membership of your church, who can furnish the evidence for which your committee is seeking, or ought to be seeking. Their names should be known to you by reason of your presence for many years in the inner circle of Mrs. Stetson's students. And if your committee would permit the First Reader of your church to take part in the inquiry, as provided by Article III., Sections 7 and 8, of the Manual, he is able and willing to furnish the names of witnesses, and to aid in obtaining their testimony, unless your committee has resolved itself into a committee solely for the defense of Mrs. Stetson. The fact that your committee has excluded Mr. Strickler from this function, and the fact that your committee has appointed in his stead a person whose card has been removed from *The Christian Science Journal*, and to whom this Board recently gave an admonition that is as yet unheeded, —these facts are circumstances tending strongly to impeach the good faith of the inquiry now being conducted by your

Directors question good faith of Committee of Inquiry

[1] *Christian Science Sentinel*, volume xii., page 171.

committee. Nor do these facts stand alone; for instance, when the persons who now constitute a majority of your committee were in our room in The Mother Church on Sept. 24, 1909, and we were inviting them to listen to a statement of the conditions disclosed by our investigation, their sole purpose appeared to be the defense of their teacher, whom their spokesman referred to as "the teacher."

During the recent inquiry held by this Board, it was put in evidence that you had on three different occasions spoken to Mr. Strickler of Mrs. Stetson's practice in regard to treating persons without their consent, as being contrary to the teachings of Christian Science. According to the entries in his diary, you had a conversation with him on Feb. 13, 1909, in which you referred to her practice in this respect as "shocking;" you also said to him, on March 22, 1909, while referring to the audible treatments which she gave in the "practitioners meetings" held in your church edifice, that it fairly made you tremble to hear her make those attacks against persons; and on March 26, 1909, you showed him extracts from the writings of our Leader, Mrs. Eddy, to prove that Mrs. Stetson's practice was contrary to Mrs. Eddy's teachings.[1] If these statements are true—and we have not heard them denied—your position as the writer of the letter now before us is quite anomalous.

Mr. Hatfield referred to the power of spiritual thought-force as a shock to the human mind

The membership of your church includes a large number of splendid people, and we hope that your committee will not subordinate their interests and the actual interests of all parties concerned to a "mere personal attachment" (Church Manual, Article VIII., Section 1).

Sincerely yours,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
JOHN V. DITTEMORE, *Secretary.*

[1] "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' . . . It arouses the 'seven thunders' of evil, and stirs their latent forces to utter the full diapason of secret tones." *Science and Health*, page 559.

LETTER (5)

NEW YORK, N. Y., Oct. 29, 1909.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
The First Church of Christ, Scientist,
Boston, Massachusetts.

Dear Sirs and Brethren:—[1]The gravity of the situation produced by your letter of Oct. 23, together with other occurrences, has made any reply impossible until the committee of inquiry of First Church of Christ, Scientist, New York City, could give such consideration to the conditions thus created as their importance demanded.

The board of trustees of First Church of Christ, Scientist, New York City, can alone speak officially for this branch church, but this committee of inquiry seems to have a duty in this matter while still engaged in the performance of the duties imposed by the By-Laws of The Mother Church, and of this branch church, in view of the authority vested in this committee by the resolution which created it.

This committee regards as fundamental the following facts:

1. The First Church of Christ, Scientist, in Boston, Massachusetts, is The Mother Church, and First Church of Christ, Scientist, New York City, is a loyal branch of The Mother Church.

2. Different jurisdictions are granted to The First Church of Christ, Scientist, in Boston, Mass., and to the several branch churches of Christ, Scientist; these jurisdictions being defined in the Church Manual of The First Church of Christ, Scientist, of Boston, Mass., in connection with the laws of the several states.

Committee of Inquiry—its position

3. The Board of Directors of The Mother Church, and the boards of trustees of branch churches, have distinctive duties. Among these duties are the enforcement of church by-laws within their respective jurisdictions, and the scrupulous respect for the rights of each other.

[1] *Christian Science Sentinel*, volume xii., pages 190, 191.

4. The fulfilment of these duties includes not only the full and fearless administration of just discipline within their respective jurisdictions by each of said constituted authorities, but also non-interference with the other in the performance of its duty.

5. This duty of non-interference extends not only to the boards of The Mother Church and of the branch churches in their official capacities, but to each and every member of said boards.

6. Furthermore, the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, Discoverer and Founder of Christian Science, imposes permanently upon all persons concerned the duty of realizing and declaring that every one charged with a duty in the conduct of the church's business, and in the administration of its by-laws, is an individual manifestation or reflection of the divine Mind, and is governed by that Mind.

The daily papers have been conspicuous in the publication of erroneous reports tending to mislead the uninformed regarding the proceedings of this committee, and the purpose and outcome of this inquiry now in progress under the authority of the board of trustees of this branch church. These reports were manifestly the work of enemies of Christian Science, and they were properly answered by the publication of this committee's announcement of Oct. 18, copy of which was sent you in our letter of the 21st instant.

Notwithstanding the facts above set forth, your letters continue to charge this committee, as they previously charged the board of trustees of this branch church, with not knowing and not doing and not intending to do its duty under the conditions which now exist.

The facts are, that the board of trustees of this branch church instituted this inquiry as soon as possible after being informed of the conditions alleged to exist among its members, and that this committee has not ceased since its

appointment to devote itself to the duties thus imposed upon it.

According to our understanding of Christian Science there is only one Mind, and this Mind is manifested in and through all that really exists. To acknowledge any other mind as existent or as operating, is to deny the fundamental spiritual fact declared and emphasized in our beloved Leader's writings, and constituting the corner-stone of all Christian Science churches.

In the name of Christian Science, this committee takes this occasion to call upon you, and each of your members to know that every one connected with this inquiry, or with the constituted authority of this branch church, is a reflection of and is subject only to the one infinite Mind, and is faithfully fulfilling the action which this fact makes possible and imperative under the operation of divine Principle, which our beloved Leader, Mary Baker Eddy, has once for all discovered, effectually declared, and continues to demonstrate for the salvation of the whole world from sin, sickness, and death.

Statement of Principle

Error cannot separate this branch church from The Mother Church, any more than error can separate man from God, idea from Principle. In the assurance of this fact, and of power, under our beloved Leader's divine guidance, to know and do our duty, we remain,

Faithfully in truth,
The Committee of Inquiry of
First Church of Christ, Scientist, New York City.
E. F. HATFIELD, *Chairman.*
JOHN FRANKLIN CROWELL, *Secretary.*

REPLY (6)

BOSTON, MASS., Nov. 3, 1909.

The COMMITTEE OF INQUIRY of First Church of Christ, Scientist, New York City.

Beloved Brethren:—[1]Your letter dated Oct. 29 is before us.

[1] *Christian Science Sentinel*, volume xii., page 191.

With respect to your protest against what you call interference on our part, we beg to say that the jurisdiction of this Board extends to every matter affecting the Cause of Christian Science as a whole. Also, that this Board may deal with such matters directly, or take them up with the officers of branch churches, according to the exigency of each case, and in accordance with the by-laws of this church. The relation between The Mother Church and its branches necessarily gives to this Board such supervision over the branches as may be necessary to preserve the purity and integrity of the Christian religion which it represents.

Directors claim plenary —entire— jurisdiction

We must, in Christian fellowship, call your attention to the fact that your concept of Christian Science as expressed in your letter is erroneous, and of itself shows the difficulty under which you are laboring. Your statement that you call upon the members of this Board "to know that every one connected with this inquiry, or with the constituted authority of this branch church, is a reflection of and is subject only to the one infinite Mind, and is faithfully fulfilling the action which this fact makes possible," etc., etc., is nothing more nor less than a claim on your part that mortals are the reflection of infinite Mind. Of such a claim Mrs. Eddy writes, on page 572 of Science and Health, "In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality;" and again, on page 27 of "No and Yes," "Mortal man is the antipode of immortal man, and the two should not be confounded." The logical effect of your demand is to require us to attribute to you, as mortals, the infallibility of divine Mind.[1]

They refuse to consider the issues from a spiritual standpoint

[1] In this statement the members of the Board of Directors show that they considered themselves and others as mortals. The Board of Trustees of the New York church adhered strictly to the teachings of Mary Baker Eddy that man is immortal. The Trustees understood that the claim of materiality or mortal so-called man is the false image

Finally, brethren, we assure you of our hope that you do know and will do your duty; but this will be disclosed by your report; for, as Christ Jesus said, "By their fruits ye shall know them."

Very sincerely,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
JOHN V. DITTEMORE, *Secretary*.

Directors' position inconsistent with Leader's letter on man's immortality

To determine whether the position of the Board of Directors or that of the New York Trustees in the letters of October 29 and November 3 was the correct one, read what our beloved Leader says in regard to the premise from which Christian Scientists should work, viz., immortality which destroys mortality.

INSTRUCTION BY MRS. EDDY.

We are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy's reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scientists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy's reply follow.

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found

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of spirituality, therefore no image—a myth. They did not confound mortal and immortal man. They recognized the immortal individuality of every one as the only man.

that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it."

MRS. EDDY'S REPLY.

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

MARY BAKER EDDY.

Christian Science Sentinel, September 3, 1910.

CHAPTER VIII

WHY THE COMMITTEE OF INQUIRY WAS FORMED

At the beginning of the Inquiry by the New York Trustees, both Readers, as well as Mrs. Stetson, recognized the propriety of not sitting with the Board which was conducting these hearings. Both Readers had been material witnesses at Boston, and were to be called to testify as to the alleged conditions which it was proposed to investigate. Notwithstanding the fact that both Readers had expressed the propriety of their not sitting with the Board during the Inquiry and also their willingness to absent themselves, under the circumstances, from the meetings of the Board at these hearings, nevertheless as soon as the hearings had begun, by the calling of witnesses for instruction and announcement of arrangement, Mr. Strickler (First Reader) protested in writing against the Board's proceeding with the Inquiry in the absence from the meetings of both Readers.

Why Readers were excluded from serving on Committee

In order to get the benefit, at the outset, of all that Mr. Strickler might have to say, he was called as the first witness on Tuesday, October 12, 1909. Notwithstanding the protest which he had made, Mr. Strickler appeared before the Board and began to give his testimony. Before the meeting of the following day, and

before the conclusion of Mr. Strickler's testimony, a second written protest was made by him against the further progress of this Inquiry without the presence of both Readers at these hearings held by the Board.

In order that there might be no doubt whatever as to the regularity of the proceedings it was deemed best to call a meeting of the Board of Trustees to consider this matter. Such a meeting was held on October 14, all the members of the Board except Mrs. Stetson being present. Mr. Strickler and Miss Young were also present. Thereupon the Board of Trustees appointed a Committee of Inquiry composed of all the members of the Board excepting Mrs. Stetson. The Committee thus appointed was composed of the following persons:

Mr. Edwin F. Hatfield, *Chairman*,
John Franklin Crowell, *Secretary*,
Mrs. Suzanne S. Thomas,
Mrs. Isabelle C. Dam,
Joseph B. Whitney,
Adolph Rusch,
William H. Taylor,
John D. Higgins.

Something should here be said regarding the legality, as well as the propriety of this course. As to the propriety, the members of the Board of Trustees were unanimous in desiring to conduct the Inquiry so as to procure all testimony that would lead to a just and righteous judgment. The course pursued accomplished this purpose. Mrs. Stetson and Mr. Strickler were both fully heard at the beginning of the Inquiry. The Committee then had the benefit of all of Mr. Strickler's testimony before proceeding with examination of the other witnesses.

Legality and propriety of Committee of Inquiry

As to the legality; the by-laws of this branch church vested in the Board of Trustees, and in the First Reader, coordinate rights (Article XI., Section 1) in the administration of the church discipline. Either the First Reader or the Board of Trustees might initiate action with a view to discipline. Mr. Strickler had been in possession for many months of the chief allegations upon which this Inquiry was initiated by the Board of Trustees on October 1, which was only a few days after certain members of the Board were informed of the things complained of. Having initiated the action, the Board of Trustees had the right to prosecute the Inquiry according to its judgment.

Mr. Strickler did not, as was his duty, bring the alleged conditions to the attention of the Board of Trustees of this branch church at any time, although he attended many of their meetings prior to the time when the Directors of The Mother Church began the investigation pertaining to the branch church without any notification to its Trustees. Indeed, Mr. Strickler never brought the matter to the attention of the Board of Trustees officially. It came before the Board by Mrs. Stetson's initiative, taken September 26, the day she received the letter above referred to from the Secretary of the Christian Science Board of Directors, of Boston.

First Reader's dereliction of duty

The New York Trustees were criticized by Clifford P. Smith, the First Reader of The Mother Church, for not employing the First Reader of the local church as counsel in this Inquiry. The reasons for not doing so and also for declining to permit either the First or Second Reader of the New York church to become members of the Committee of Inquiry were as follows:

Disqualified from serving as Committee's counsel

1. The recently ascertained fact that Mr. Strickler had for months been secretly compiling hostile criticisms toward Mrs. Stetson and some of the practitioners who assembled in their noonday meetings.

2. Because, during the two weeks' investigation at Boston, Mr. Strickler had been an important if not the chief witness, furnishing the substance of the material on which that investigation was based.

3. According to his own evidence Mr. Strickler, on July 24, 1909, took the initiative that resulted in his subsequent activity in connection with the investigation conducted at Boston as to alleged conditions in the New York church.

In view of these circumstances, no impartial inquiry could have been conducted with Mr. Strickler as counsel.

For the same reasons, it was not considered possible to conduct a fair inquiry with him present at the hearings for the examination of witnesses against most of whom he had previously taken an antagonistic attitude at the Boston investigation. To have employed him as counsel the Trustees believed would have vitiated the independence of the Inquiry and discredited the sincerity of the Board.

Finally, Mr. Strickler had failed to present to the Board of Trustees the letter of August 4, 1909, sent to him as First Reader by the Directors of The Mother Church notifying him that the charges against Mrs. Stetson had been dismissed, and the entire matter referred to this branch church as the proper place for investigation according to The Mother Church Manual, Article XI., Section 13, reading as follows:

Members of Branch Churches. SECT. 13. A member of both The Mother Church and a branch Church of Christ,

Scientist, or a Reader, shall not report nor send notices to The Mother Church, or to the Pastor Emeritus, of errors of the members of their local church; but they shall strive to overcome these errors. Each church shall separately and independently discipline its own members,—if this sad necessity occurs.

We have always regarded the failure on the First Reader's part to comply with the request of The Mother Church Directors and follow out the directions of this By-Law of The Mother Church, as being largely responsible for this controversy. Seldom has a single neglect of duty been fraught with such lamentable consequences as arose out of this instance of the failure of a church official to cooperate, according to the plain letter of the law, with his coordinate authorities.

Lamentable consequences of official neglect

The letter from The Mother Church Directors to Mr. Strickler, of August 4, was as follows:

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

August 4, 1909.

Mr. VIRGIL O. STRICKLER, First Reader,
First Church of Christ, Scientist,
1 West 96th St., New York City.

Dear Mr. Strickler:

Enclosed herewith please find copy of a letter just written by this Board to Mrs. Augusta E. Stetson, C.S.D., a member of the church of which you are First Reader.

You are respectfully referred to Sect. 7, of Article III., of the By-laws of The Mother Church.

Very sincerely,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.
By (Signed) J. V. DITTEMORE, *Secretary.*

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

August 4, 1909.

Mrs. AUGUSTA E. STETSON, C.S.D.,
7 West 96th St.,
New York, N.Y.

Dear Mrs. Stetson:—Because of the concluding portion of Section 13 of Article XI., of the By-laws of The Mother Church, the charges against you recently filed with this Board have been dismissed, and the entire matter is now left with the branch church of which you are a member.

Sincerely yours,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
By (Signed) J. V. DITTEMORE, *Secretary.*

Section 7 of Article III. of the By-Laws of The Mother Church to which the letter of August 4 refers reads:

Enforcement of By-Laws. SECT. 7. It shall be the duty of every member of The Mother Church, who is a First Reader in a Church of Christ, Scientist, to enforce the discipline and by-laws of the church in which he is Reader.

First Reader and Trustees had joint authority under by-laws

The by-laws of this branch church, enforcement of which is enjoined upon the First Reader by the above By-Law of The Mother Church Manual, placed the duty of discipline upon the First Reader, in conjunction with the Board of Trustees. See Article XI., Section 1, of local church by-laws, entitled "Discipline:"

Any member of this Church, who in the judgment of the First Reader or of the Trustees, is disloyal or disobedient to the principles of Christian Science, the Pastor Emeritus of The Mother Church, the First Reader of this Church, his or her loyal teacher, or the Constitution and By-laws of this Church, shall be admonished by the First Reader, and if refractory, shall be called before the Board of Trustees for further admonition. Failing to manifest a proper spirit of repentance, his or her name may, at the request of the First Reader, be dropped from the Roll of Church membership by the Board of Trustees, or said member may be suspended from membership for such period as may be determined upon by the First Reader and the Board of Trustees. . . .

It is well to note here that Mr. Strickler's reply to the letter of the Directors of The Mother Church, dated August 4, was as follows:

August 6, 1909.

Mr. J. V. Dittemore, *Secretary*,
Board of Directors,
The First Church of Christ, Scientist,
Boston, Mass.

Dear Mr. Dittemore:—I beg to acknowledge receipt of your favor of August 4th, and to say that if any charges are preferred they will receive due and prompt attention.

Yours sincerely,
(Signed) Virgil O. Strickler, *First Reader.*

The Second Reader, Miss Ella G. Young, had also taken part in the proceedings of the Board of Directors of The Mother Church, without the knowledge of the Trustees of First Church, and had there been a witness against Mrs. Stetson.

For these reasons the Committee of Inquiry was formed as a special committee, in the appointment of which it was believed to be necessary, just, and proper not to include the First and Second Readers.

CHAPTER IX

REPORT OF THE COMMITTEE OF INQUIRY

AN inquiry was undertaken at once and prosecuted with the greatest practicable expedition. The conclusions arrived at were presented to the New York church at a special meeting held on November 4, 1909. They embodied two "Findings," one of which was voted upon and approved by the church, while the other was referred back to the Board of Trustees for further consideration and subsequent report.

Two "Findings" of Committee of Inquiry

The first of these two "Findings" related to the teachings and practices of Mrs. Augusta E. Stetson, C.S.D., and of the practitioners regularly identified with the practice of healing in the Reading Room. This part of the Report was accepted and approved by the church, and it stands on record as such.

Mrs. Stetson vindicated by New York church

The second of these two "Findings" embodied the Report of the Committee of Inquiry so far as it related to Virgil O. Strickler, the First Reader, and was, on that date, referred back to the Committee of Inquiry of the Board of Trustees for further consideration and report. This latter Report was prepared for presentation to a church

Second "Finding" reported back

meeting which was specially called and convened on November 15, 1909.

The part of the Report vindicating Mrs. Stetson and the practitioners, as submitted, accepted, and approved November 4, 1909, was subsequently printed in pamphlet form for the use of the members of the church. The conclusions were as follows:

REPORT OF THE COMMITTEE OF INQUIRY

First Church of Christ, Scientist,

New York City.

This Committee was appointed by virtue of the resolutions approved by the Board of Trustees at a meeting held October 14, 1909, all the members of the Board being present; also Mr. Virgil O. Strickler and Miss Ella G. Young, First and Second Readers, respectively, of this branch church. The Committee organized on the day of its appointment, by electing Mr. Edwin F. Hatfield as Chairman, and Dr. John Franklin Crowell as Secretary. The Committee has not ceased since that day to devote itself to the duties that devolved upon it; though the members of the Committee were all preoccupied with their personal and business problems, it was found possible to hold two sessions daily except Sunday. Some sessions were held on Sunday, there being in all thirty-five sessions, during which over 1,000 pages of typewritten testimony were taken. Every member of the Committee was present at practically all the sessions, except Mrs. Suzanne S. Thomas, whose residence is not in New York City, and whose family ties imposed upon her certain duties of an imperative character during the progress of the inquiry,

Committee held thirty-five sessions and took 1,000 pages of testimony

which made it impossible for Mrs. Thomas to attend the sessions regularly.

Statement of facts deduced from evidence

The Committee is unanimous in the following statement of facts, deduced from the evidence before it:

First Church loyal

I. First Church of Christ, Scientist, New York City, is a loyal branch of The Mother Church, and is an organic part of The First Church of Christ, Scientist, founded by Mary Baker Eddy, and of which she is the perpetual head.

II. Error cannot work through any person to separate this branch church from The Mother Church, or to separate loyal members of this branch church from our beloved Leader or from any one who is conquering error and manifesting the Christ-mind more and more.

III. This branch church derives its existence and also its rights from the action of Mary Baker Eddy, and recognizes her as supreme in spiritual leadership.

IV. This branch church has grown, in a little more than two decades, from a small beginning to its present proportions, notwithstanding the fact that a number of Mrs. Eddy's students, who were members at its organization or in the early days of its existence, withdrew from its membership, and formed other branch churches in this city, while this branch church was still young in years, few in numbers, and apparently feeble in power.

V. The same character of opposition which manifested itself toward this church through those who withdrew from its membership and formed other branch churches in this city, subsequently manifested itself in other parts of the country and has widened and inten-

sified itself up to this present time. Proof of this fact is in the possession of this branch church.

VI. This opposition persistently formulated and assiduously circulated false reports regarding this branch church, Mrs. Augusta E. Stetson, and other of its members. This circulation of falsehoods still continues.

VII. These reports were given currency, even in Christian Science circles. When directed against Mrs. Stetson they included charges of personal ambition, personal control, malpractice, hypnotism, mesmerism, etc., even to the extent of disloyalty to the Cause and to Mary Baker Eddy, the Discoverer and Founder of Christian Science, by entertaining the expectation of robbing Mrs. Eddy of her position as the Leader of Christian Science. When directed against this church, these reports were more vague, but were of a corresponding character, such as love of material wealth and power, ambition to overshadow The Mother Church, subjection to personal control, mesmerism, hypnotism, etc. These reports periodically reembodied themselves during the past two decades, varying from time to time, but never losing their false character of holding Mrs. Stetson, this branch church, or some of its members in error, more or less grave.

VIII. These false reports were engendered and developed by malicious animal magnetism, which is the opposite and the opponent of Christian Science, and they were circulated by persons who did not properly protect themselves against aggressive mental suggestion, as enjoined by our beloved Leader in The Mother Church Manual, Article VIII., Section 6.

Opposing members circulate false reports

IX. The widespread circulation of these unwarranted reports throughout the Christian Science Field, has kept many persons away from this branch church who would otherwise have come to its services and extended the right hand of Christian Science fellowship to its members.

Field prejudiced against this branch church

X. Loyal to our beloved Leader and to the truth of being, this branch church and its loyal members have fought the good fight of faith, and have not despaired of the day when the members of this branch church will all be recognized by their brothers of other Christian Science churches, as made in the image and likeness of God, and as manifesting the Christ-mind, instead of in subjection to error in its aggressive and hideous forms.

XI. It is the purpose of this branch church to obey the By-Laws that have recently been promulgated, also all By-Laws that may hereafter be lawfully promulgated, even as it has heretofore obeyed the existing By-Laws, as understood by the constituted authorities of this branch church.

XII. Although this inquiry included general conditions prevailing in this branch church, it soon became apparent that the conditions alleged in evidence taken were almost entirely confined to what had been done and said in practitioners' meetings, and to their effect upon the general body of the church. For this reason the hearings were preeminently occupied with the part played by the persons directly participating in these meetings.

Noonday meetings of practitioners

XIII. This assemblage of practitioners appears never to have had any formal authorization. It simply grew up out of the common desire of persons similarly occupied to benefit by regular association for mutual im-

provement, and we find that there is quite general agreement among witnesses as to what took place in these meetings, but that there is a fundamental difference in the attitude of witnesses toward statements made and occurrences that took place at said meetings. During the past year Mrs. Stetson made numerous mental defenses against hostile manifestations toward this branch church, as well as toward herself. With regard to these defenses, practitioners appear to have grouped themselves into two classes. Nineteen practitioners consider them as justifiable, defensive declarations in handling error. Four or five now appear to have regarded this kind of defense as amounting to malpractice upon persons whose names were mentioned. To the smaller group of witnesses the use of persons' names without knowledge or consent is the distinguishing mark of malpractice; the larger group insists that self-defense against mental aggression of known personal agency is a legitimate and indispensable method of maintaining their position against mental assassination and as efficient practitioners in Christian Science. The evidence plainly discloses that Mrs. Stetson's teaching and practice were clear on the fundamental differences between treatment and self-defense against aggressive mental malpractice.

Self-defense against mental aggression

XIV. All practitioners agree that the treatment of a person in whose relations to them the aggressive mental attitude is wanting is always conditioned upon the person's knowledge or consent, and that unless this consenting condition is present, the attempt is malpractice. This has been their uniform teaching.

XV. This Committee finds, therefore, that there are these two conceptions extant in this church of what constitutes proper self-defense in the handling of error.

A large majority of the witnesses called are positive in their statements:—

(1) That the use of names of absentees was confined to the handling of aggressive mental suggestion in the effort to defend this branch church organization and its members against malpractice from without its fold.

(2) That in no case where mental aggression was wanting, were the names of persons ever used by Mrs. Stetson in handling error in these meetings. Nor did she teach such uses. On the contrary, she taught that such use of names would be unwarranted invasions of the mentalities of innocent persons, and hence malpractice. Although one or two of the witnesses testified that the aggressive mental relation was wrongly assumed by Mrs. Stetson to exist, a majority of witnesses agreed that Mrs. Stetson had ample knowledge of aggressive mental suggestions, attacks or hostile acts on the part of persons where names were taken up by her in defense of this branch church and of herself. In view of the widespread hostility generally pervading the Field, resulting from misrepresentations regarding this branch church, and the activity of disaffected ex-members of the church, the fact of aggressive mental attitude was placed beyond dispute.

Mrs. Stetson did not show malice in self-defense

XVI. We find that Mrs. Augusta E. Stetson has not manifested resentment nor malice toward any of the Directors or officers of The Mother Church or the Publishing Society, or toward any other person.

Christian love toward enemies

XVII. We find that Mrs. Augusta E. Stetson has manifested in a marked degree the divine love enjoined by Jesus Christ, and by our beloved Leader, which loves enemies, prays for those that despitefully use and persecute you

and say all manner of evil against you falsely, for Christ's sake.

XVIII. Personal control, as alleged in our hearings, appears in most complaints to amount to nothing more than advice given against or in favor of courses of conduct, acts or relations that were deemed prejudicial or otherwise to the individual's welfare. The habit had grown, upon the other hand, among some, of bringing to Mrs. Stetson such personal matters as had no reasonable ground for any proper claim to her attention. Practitioners are repeatedly appealed to for advice in domestic and business affairs, and acting on such advice is sometimes characterized as "personal control." In the treatment of patients, such cases have been reported as advising persons to leave their employers, on the ground that the relation stood in the way of the person's spiritual safety or of the patient's recovery. In other cases, it was alleged of some that they were not entirely free in selecting their places of abode, because of being warned against associating with others who were opposed to the teachings of Christian Science, or were known to be disloyal to this church. Several objected to the rule which discouraged absences or lateness at practitioners' meetings as being personal control. There were a few complaints at not feeling free to visit other churches in this city during times of service in our own church. Finally, there was the allegation that undue influence was attempted, although the allegations are not wholly in accord with statements in other parts of testimony given.

Alleged personal control was advice or warning

XIX. Practically all of the cases of alleged control were not regarded as objectionable at the time, but appear to have been so viewed later. The attitude of the

complainer, in probably no individual case, amounted to an abdication of personal responsibility by reason of any attempt at control, of which the facts are known. On the contrary, the net weight of evidence is preeminently to the effect that so-called control by practitioners and by Mrs. Stetson was welcomed rather than resisted. To persons of spiritual discernment, the intuitive foresight of the competent practitioner, balanced by common sense in regard to human matters, has undoubtedly had the effect in this church of developing the moral fibre and strengthening the moral force of individual character. Instances of actual personal control are comparatively insignificant in proportion to the advantages derived from the mental and moral cooperation of practitioner and patient, or of teacher and student in this church.

Defense of Cause before Courts and Legislature

XX. This church has always borne its share of the burden of establishing and extending the Cause of Christian Science in this city and State. Whatever its shortcomings may have been or are now, it has not sulked in its tents when the enemies of Truth made attack. It has neither been niggard with its energies nor its resources in defending its fellow workers under prosecution for exercising the rights and liberties of the sons of God in the healing ministry. Notably, as its official records show, it has contributed liberally to such expensive prosecutions as the White Plains case, in which Mr. John C. Lathrop, of Second Church of Christ, Scientist, New York City, was the defendant in one case, and John M. Goodwin in another; also more recently to expensive litigation in a neighboring portion of New Jersey, where the local membership was ill prepared to bear the burden alone.

XXI. This defensive service extended to the halls of the State Legislature, to which, whenever occasion required, men and women from among our membership were ready to give unsparing efforts to guarantee to Christian Scientists their constitutional rights as God-fearing citizens of this state and nation. The battles fought in legislative committees by representatives of this branch church were fought in behalf of the entire Field, because of the lead which this State has long taken in legislative progress on new issues such as are raised by the advent of a new-old religious power in the life of the people. Not boastingly, therefore, but rejoicing in the privilege of service, has this branch church caused public opinion to respect its voice in demanding the recognition of the rights of religious worship and spiritual workers in Christian Science.

Field under obligation to First Church, New York

XXII. In the relations of the membership of this church with nearby churches in Christian Science, the measure of fellowship, according to evidence presented, has been somewhat limited by the fact that, to no inconsiderable extent has the membership of other local branch churches been made up of persons who, for reasons deemed sufficient to themselves, have withdrawn from this church. Where those reasons were of a protesting character, the conditions of further fellowship were not entirely favorable on account of the attitude of outgoing members. Finally, there is no doubt that estrangements of membership from this church have contributed a considerable contingent of disaffected brethren to the other branch churches of Greater New York and vicinity. Under the circumstances, whatever the causes may have been, it is in evidence that the

Why fellowship with nearby churches lagged

progress of Christian fellowship was from this particular source not generally strengthened.

XXIII. Among the complaints alleged for withdrawals of disaffected persons, were criticisms of teaching, undue personal control, favoritism, and similar representations of an unofficial character, which were never brought to the attention of the authorities by any one willing to vouch for them as charges. There is probably no large religious congregation where similar conditions are not constantly present. It must needs be that offenses come, and where the standard of spiritual growth and the requirements of individual effort are such as to demand little for self but much for the Cause, there is apt to be a falling away where faith and strength are not vital enough to hold the members in unity of purpose and spiritual power.

Ample work for all within one fold

XXIV. We find, therefore, that it has been always assumed that every member of this branch church has had ample work within the fold of its own body to occupy the attention of any one desiring to grow. For that reason, occasional visits to other church services were discouraged. Instead of being a fault to discourage fellowship of this particular character, general religious judgment would no doubt regard it as a proof of fidelity to the vows of membership.

Legitimacy of other branch churches

XXV. In more particular respects, one of the chief complaints is that the members of this church have been taught that this is the only legitimate Christian Science Church in New York City. The denials of this allegation compare with the affirmations of it as about four to one. The actual relations likewise disprove the truth of the claim that such is the view accepted in general among our members. On the contrary, there could be no such measure of good

will as actually exists, if such a view as that were current in the members' conception of relations with other churches. The Committee therefore finds that any such allegations affecting church relations have not been sustained.

XXVI. In the testimony taken by this Committee a class of allegations occurs of a rather different character from those involving malpractice, personal control, and relations to other churches. These allege the existence of wrongful attitudes towards human relations, particularly the marriage relation, the parental relation, and the relations of the sexes generally. In teaching the spiritual precepts of the Christian Scriptures, emphasis has been laid upon certain aspects of the human relations with a disquieting effect upon some hearers. But it is impossible to teach Christian Science without some such attendant effects. Indeed, the rule in Christian Science which must govern the efforts of individuals to spiritualize their characters and purify their relations, requires that they emerge out of the consciousness occupied with the minding of the flesh which leads to death, and into that minding of the Spirit which demonstrates Life eternal.

Spiritual teaching and human relations

XXVII. We find that the teachings relating to the human relations, as such teaching has been given in practitioners' meetings, have not been in any essential respect different from those presented in the Chapter on Marriage in *Science and Health with Key to the Scriptures*, by our beloved Leader, Mary Baker Eddy, and in other writings of hers, in her books and periodical articles. There is no evidence presented that Mrs. Stetson's teaching to her classes, in her public addresses in the

All rightful human relations respected

church, or in her associations with the congregation, has departed from Christian Science teachings, nor has her influence been anything other than an encouragement to the moral and spiritual improvement of men and women as individuals in their dutiful relations one with another under rightful human arrangement. And the Committee does so find.

XXVIII. The effect of Mrs. Augusta E. Stetson's teaching and example upon persons who are now members of this branch church is proven to be as follows: (*a*) To promote in a marked degree the moral and spiritual progress of the members of this branch church. (*b*) To free great numbers of them from sickness and sin to which they were in bondage previous to their coming in touch with her. (*c*) To enable many of them to acquire such an understanding of Christian Science, such a love and loyalty to Mary Baker Eddy, and such consecration and obedience to God, divine Principle, that they too have been enabled to free many of their fellow men from sin and sickness in their various phases. (*d*) To secure for those who heeded her teaching and example, present liberation from previous personal contagion or control, and an ever increasing exercise of the freedom of the sons of God—those who realize that they are really made in the image and likeness of Spirit; and are therefore not material, but spiritual; not mortal, but immortal.

Mrs. Stetson's teachings loyal and fruitful in spiritual power

XXIX. First Church of Christ, Scientist, New York, is the outgrowth in the main of Mrs. Stetson's efforts toward the establishment of the Cause in this city, in cooperation with persons who have been turned by her influence and that of her students into the path of Christian Science.

First Church, New York, mainly the outcome of her efforts

No words seem more appropriate than those in the two following letters, one addressed to Mrs. Augusta E. Stetson personally, for placing in the corner-stone of this building; the other addressed to Mrs. Stetson, Mr. Hatfield, and others, when the labors of building this church edifice were successfully ended, and the necessity for its proper protection had come:

PLEASANT VIEW, CONCORD, N. H.

To Mrs. A. E. Stetson:

Beneath this corner-stone, in this silent, sacred sanctuary of earth's sweet songs, pæans of praise and records of Omnipotence, I leave my name with thine in unity and love. Leader's two messages

(Signed) MARY BAKER G. EDDY.

November 30th, 1899.

PLEASANT VIEW, CONCORD, N. H.,
December 3, 1903.

Mrs. Augusta E. Stetson, first First Reader; Gentlemen, Edwin F. Hatfield, Adolph Rusch, William H. Taylor, Steuart C. Rowbotham, John D. Higgins.

Beloved Students:—[1] Your telegram in which you present to me the princely gift of your magnificent church edifice in New York City is an unexpected token of your gratitude and love. I deeply appreciate it, profoundly thank you for it, and gratefully accept the spirit of it; but I must decline to receive that for which you have sacrificed so much, and labored so long. May divine Love abundantly bless you, reward you according to your works, guide and guard you and your church through the depths; and may you——

"Who stood the storm when seas were rough,
Ne'er in a sunny hour fall off."

Lovingly yours in Christ,
(Signed) MARY BAKER G. EDDY.

[1] *The Christian Science Journal*, volume xxi., page 587.

In conclusion, your Board of Trustees desires to assure the congregation that at all times the interest of this branch church will be fully protected, and that all questions which have arisen in regard to the proper practice of Christian Science in this branch church, will be finally and properly settled, in accordance with our beloved Leader's, Mary Baker Eddy's, teaching and practice of Christian Science, before the Board of Trustees of this branch church ceases to take every possible step for the accomplishment of this end.

Trustees pledged to church's protection

(Signed) EDWIN F. HATFIELD,
Chairman.

(Signed) JOHN FRANKLIN CROWELL,
Secretary.
For Committee of Inquiry.

The foregoing Report was submitted by said Committee to the Board of Trustees on the 4th day of November, 1909, and duly approved by said Board, and ordered presented to the meeting of the church held on said November 4, 1909.

(Signed) EDWIN F. HATFIELD,
Chairman of the Board of Trustees.

(Signed) JOHN D. HIGGINS,
Clerk.

The foregoing contained only that portion of the Report of the Committee of Inquiry which related to Mrs. Augusta E. Stetson and the practitioners, as both read and approved at the Special Meeting, of church members and regular attendants, held in the church edifice, 1 West

Approval by church on Nov. 4, 1909

96th Street, New York City, on Thursday, November 4, 1909, at two o'clock in the afternoon.

Certain unscientific statements and expressions, alleged to have been made by Mrs. Augusta E. Stetson, C.S.D., were thoroughly investigated by the Committee of Inquiry.

In some cases the names of those who were reported to have made such allegations were refused to the Committee. But every witness who appeared before the Committee was closely questioned and the truth or falsity of these allegations thoroughly probed, without any evasion whatsoever on the part of the Committee.

The result was that some of the statements in question were shown, even by the witnesses opposed to Mrs. Stetson, never to have been made at all; and that in cases in which it was agreed that alleged statements were made, it was proved they had been given a significance entirely different from their normal intent and connection.

The other portion of the Report of the Committee of Inquiry, as laid before the church at the meeting of November 4, 1909, and then referred back to the Trustees for further consideration and report, dealt primarily with the action of Virgil O. Strickler, First Reader of the church, in carrying complaints to the Directors of The Mother Church, contrary to The Mother Church Manual. The Trustees were prepared to resubmit and substantiate this portion of the Report, at the meeting called for November 15, 1909.

Action on second "Finding" deferred by Leader's letter of Nov. 13, 1909

In this emergency came a letter from the revered Founder and Leader of the Christian Science movement, Mary Baker Eddy, addressed to the Board of Trustees of First Church of Christ, Scientist, New York City.

This letter was delivered only two hours before the time set for the special church meeting, when it was handed to Mr. Edwin F. Hatfield, Chairman of the Board of Trustees of the New York church, at his residence, by Mr. Eugene R. Cox, Publication Committee.

The letter read as follows:

BROOKLINE, MASS., Nov. 13, 1909.

To the BOARD OF TRUSTEES, First Church of Christ, Scientist, New York City.

Beloved Brethren:—[1]In consideration of the present momentous question at issue in First Church of Christ, Scientist, New York city, I am constrained to say, if I can settle this church difficulty amicably by a few words, as many students think I can, I herewith cheerfully subscribe these words of love:—

My beloved brethren in First Church of Christ, Scientist, New York city, I advise you with all my soul to support the Directors of The Mother Church, and unite with those in your church who are supporting The Mother Church Directors. Abide in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession.

Lovingly yours,
(Signed) MARY BAKER EDDY.

"Abide in Truth, in fellowship"

The foregoing letter was first published in the *Christian Science Sentinel* of November 20, 1909, and was republished by request of Mrs. Eddy in the *Christian Science Sentinel* of December 4, 1909, with a single change—the phrase "in Truth," was inserted after the word "Abide" at the beginning of the next to the last sentence, the changed form reading as follows: "Abide in Truth, in fellowship

[1] *Christian Science Sentinel*, November 20, 1909.

with" etc. No attention was directed by the Editor to the important words added by Mrs. Eddy.

In prompt compliance with the spirit of the Leader's letter, immediately on its receipt the Board of Trustees of the New York church convened and decided to defer the presentation of their Report as to the First Reader, and on their motion, promptly after the letter was read to the church, that meeting was adjourned. Although this was done it simply deferred for future solution this and any other questions which had not as yet received adjudication. The Board of Trustees in their answer to the letter of our Leader, Mary Baker Eddy, clearly implied their expectation of further steps being taken by her to settle the questions at issue. That letter as it appeared in the *Sentinel* of November 27, 1909, signed by the Chairman of the Board of Trustees of First Church, was as follows:

Deferring the crisis did not settle the questions involved

First Church of Christ, Scientist, New York City,
Central Park West and 96th Street,
November 15, 1909.

Mrs. Mary Baker Eddy,
Brookline, Mass.

Beloved Leader :—

It is with deepest gratitude that we acknowledge and thank you for your earnest letter of the 13th inst., with its words of love and benediction.

As at all times, this board of trustees cheerfully complies with the advice you give, prompted by the obedience of love, and confidence in the sure guidance of the beloved Leader whom God has so highly honored.

Your letter was read to our church at its meeting to-day, and all were blessed with its happy and healing influence.

In quiet assurance, we await any further leadings that

your wisdom may indicate, in view of the importance of the questions involved.

In unswerving loyalty,

Yours faithfully,

(Signed) E. F. HATFIELD,
Chairman of Trustees.

In the concluding paragraph of the foregoing letter, reference is made to the pending issues in the church. The Trustees said: "In quiet assurance, we await any further leadings that your wisdom may indicate, in view of the importance of the questions involved." It was expressly stated in the discussion which preceded the formulation of this letter to the Leader that her letter to the Board had not removed the questions which were the source of the trouble.

The New York Trustees then in office have never admitted the right of The Mother Church Directors to set aside the constitutional privileges of branch churches as defined in The Mother Church Manual. The duty of these Trustees to defend these rights and immunities of this branch church were co-equal with their duty to cooperate with The Mother Church Directors.

Branch church rights and The Mother Church duties

Branch church rights, although settled in law by the Manual, were in our judgment ignored, in fact, by the acts of The Mother Church Directors.

CHAPTER X

MRS. STETSON'S RESIGNATION FROM NEW YORK BOARD OF TRUSTEES AND FROM THE BRANCH CHURCH

On October 16, 1909, Mrs. Stetson tendered her resignation as a member of the New York Board of Trustees in the following letter:

7 West 96th Street, New York City,
October 16, 1909.

The Board of Trustees,
First Church of Christ, Scientist, New York City.

Beloved Brethren:—I hand you herewith copy of my letter of this day to our revered Leader, Mary Baker Eddy, which is self-explanatory. I hand you also my resignation as a member of your Board.

Mrs. Stetson resigns as Trustee of First Church

I desire to repeat here what I said yesterday to the Committee which you have appointed to make an investigation regarding conditions, practices, and teachings in this church. I depend upon no one but God and my Leader. I desire no human sympathy. I do not need it.

Hold to your fidelity to God and to our Leader, as I have taught you, and follow me only as far as I follow my Teacher, Mary Baker Eddy. "Upon the rock, Christ" (*Science and Health*, p. 484), spiritual understanding, I have built this church, with the aid of your steadfast, loyal devotion to Principle and to our dear Leader, "and the gates of hell shall not prevail against it."

Rise to the height of "wholly spiritual"[1] building, and wait for the glory prepared for those who love God. My love is ever flowing to you.

Your faithful co-worker,
AUGUSTA E. STETSON, C.S.D.

On the same day Mrs. Stetson sent to Mrs. Eddy the following letter:

7 WEST 96th STREET, NEW YORK CITY,
October 16, 1909.

My precious Leader, Teacher, and Guide:—I have heard your dear voice in your letter which appeared in the *Sentinel* of October 16th. I shall withdraw from *personal* participation in my church management, for the present.

In carrying out this decision, I am to-day sending in my resignation as a member of the Board of Trustees of First Church of Christ, Scientist, New York City. I am also notifying the Secretary of my Students' Association that I shall not attend the approaching Annual Meeting. I am requesting the Secretary to notify my students that I desire them to assemble as usual, in accordance with the By-Law, Article XXVI., Section 6, as published in the *Sentinel* of October 16th, and to be governed thereby.

Mrs. Stetson offered no resistance to the Directors' orders

I shall strictly not oppose the orders of the Board of Directors of The First Church of Christ, Scientist, in Boston, Mass., as officially communicated to me by the Secretary of that Board on September 25th, 1909.

I am apprehending more and more the meaning of "wholly spiritual" building, which you enjoined upon me and my church in your letter in the *Sentinel* of January 16th. Thus I shall be able to draw nearer to you spiritually, and rise with you to the demonstration of immortal consciousness—my oneness with infinite Love, "And I, if I be lifted up . . . will draw all" whom the Father giveth me.

[1] *Christian Science Sentinel*, volume xi., page 390.

It is your wisdom and love expressed in your words following:

> Love looseth thee, and lifteth me,
> Ayont hate's thrall:
> There Life is light, and wisdom might,
> And God is All.

My gratitude and love for my precious Leader are beyond all that human language can express.

Your faithful child,
AUGUSTA.

Having been fully vindicated by the New York church and following the instructions given by her Leader, Mrs. Eddy, to build "on a wholly spiritual foundation," Mrs. Stetson, on November 22, 1909, sent the following letter:

7 WEST 96th STREET, NEW YORK CITY,
November 22, 1909.

The BOARD OF TRUSTEES,
First Church of Christ, Scientist, New York City.

Dear Brethren:—You concluded recently a comprehensive inquiry, and your report made my continued membership in this branch church seem suitable and proper. Since then I have been advised that my name has been dropped from the membership roll of The Mother Church. As this may place the members of your Board, of which I am a member, in an embarrassing position, I have decided to resign from membership in First Church of Christ, Scientist, New York City, and I now request that my name be dropped from the membership roll. I shall continue to make it my sole effort to obey Principle and to follow our beloved Leader, Mary Baker Eddy.

Dropped from The Mother Church membership and resigns in New York

In taking this step, I desire to thank the members of the Board of Trustees for all they have done, during past years, to serve God and our Leader, through the upbuilding of this church. There is no robbery in divine Mind. Goodness is its own paymaster. Therefore you are already abundantly recompensed for past services, and can never lose the reward of well doing.

"There is no robbery in divine Mind"

I am informed that some objection was made, during the recent inquiry, to the continued payment of the annual sum voted to me in recognition of my services to this church. Money is neither useful nor desirable to me unless it comes as a grateful recognition of services rendered to those from whom it comes. It was my purpose, therefore, at a suitable time, to suggest the discontinuance of this payment. In view of the recent action by the Directors of The Mother Church, it would seem undesirable that this payment be continued; even though all the members of this branch church were united, as in former years, in giving this proof of gratitude for what I have done, and am doing for them and for this church.

For establishing this branch church more securely as a part of the Mother Vine, and for making it even more fruitful than in the past, greater consecration on the part of all the members is necessary. This greater consecration will be manifested in higher realization and demonstration of Truth and Love. In this work, the Bible, *Science and Health*, The Mother Church Manual, and the other writings of our beloved Leader, Mary Baker Eddy, are a "sufficient guide to eternal Life" (*Science and Health*, p. 497).

"Sufficient guide to eternal Life"

I make this simple request, that the Trustees, and also the members of this church, will constantly listen for our Leader's voice, impersonally, through devout prayer and through the proper study of her writings. Following her "as she follows Christ "(*Message for 1901*, p. 70), you cannot

Mrs. Stetson's request

lose the way to heaven, harmony, eternal oneness with God.

Faithfully in Truth and Love,
(Signed) AUGUSTA E. STETSON.

Trustees accept Mrs. Stetson's resignations reluctantly

In response to the requests of Mrs. Stetson, the New York Trustees at their meeting of November 24, 1909, reluctantly accepted her resignations as a member of the church and of the Board of Trustees, and adopted the following resolution and expressions of appreciation:

RESOLVED, That we accept with unfeigned regret, and only at her urgent request, the resignation of Mrs. Augusta E. Stetson, C.S.D., as a member of this Board of Trustees.

Unswerving loyalty to the Leader

In her official relations, Mrs. Stetson has given us service for nearly a quarter of a century in the effort to further the Cause of Christian Science in this community. Whoever knows anything of the progress of the movement, in the period covered by these years, is aware that, so far as this branch church is concerned, she has been beyond all comparison the foremost contributor to the labors required for the results accomplished, and that the cardinal precept of her teaching and example has always been, as it is now, that of unswerving loyalty to our beloved Leader, Mary Baker Eddy, and to her teachings.

Both from the standpoint of material achievement, as well as from that of spiritual attainment, she has left the evidence of her untiring devotion, in the structure which houses this congregation, in the large body of adherents which assembles here regularly for worship, and above all in the spiritual growth of the membership of this church.

Blessings from official association

But for the inspiration of her faith and the stimulus of her high and earnest purpose, none of these results would have been attained in any such measure. For ourselves, therefore, as Trustees, we rejoice in the work which she has done, we are grateful in that we have been permitted to share the work with her

as co-laborers, and we desire to record our recognition of the great spiritual blessings which have come to us in official association with her.

The following is a copy of the letter advising Mrs. Stetson that her name was dropped from the membership roll of The Mother Church.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

November 18, 1909.

Mrs. AUGUSTA E. STETSON
7 West 96th Street
New York, N. Y.

Dear Mrs. Stetson:—Enclosed you will find a copy of the judgment and order made by the Board of Directors in your case last night.

Permit us, while informing you of this judgment, to express the sincere hope that your future course of action may show your desire to again become eligible for membership in this church.

Very sincerely,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
By (Signed) J. V. DITTEMORE, *Secretary.*

ENCLOSURE

November 17, 1909.

"Judgment and order" of Nov. 17, 1909

After the evidence in support and in defense of the complaint against Mrs. Augusta E. Stetson had been completed and the complainant and the accused and her counsel had retired, the Board of Directors of The First Church of Christ, Scientist, in Boston, Massachusetts convened alone for the final examination of the case presented by said complaint and evidence. All the Directors were present.

After fully considering the evidence introduced by the respective parties, including the statements made by the accused in her own behalf, the Directors unanimously find and conclude that each and every count of the complaint filed by the First Reader against Mrs. Augusta E. Stetson on November 6, 1909 is established by the evidence and is substantially true.

Also, that the filing of said complaint was preceded by admonitions duly given to Mrs. Stetson, in accordance with the Scripture in Matthew xviii: 15–17, and that the complaint was filed from Christian motives.

Wherefore, it is unanimously adjudged and ordered by the Board of Directors of said Church that the name of Mrs. Augusta E. Stetson be and hereby is dropped from the roll of membership of said Church.

The truth of the statement that said "complaint was preceded by admonitions duly given to Mrs. Stetson, in accordance with the Scripture in Matthew xviii: 15–17, and that the complaint was filed from Christian motives," can be ascertained by reading the following By-Law of The Mother Church Manual, and Mr. Dittemore's letter of September 25, 1909.

Article XI. **Violation of By-Laws.** SECT. 2. A member who is found violating any of the By-Laws or Rules herein set forth, shall be admonished in consonance with the Scriptural demand in Matthew 18: 15–17; and if he neglect to accept such admonition, he shall be placed on probation, or if he repeat the offense, his name shall be dropped from the roll of Church membership.

This Scripture, in regard to admonition, reads as follows:

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

The letter and spirit of this By-Law were ignored, no admonition having been given by any member of the Board of Directors of The Mother Church.

Mrs. Stetson was tried, judged, and disciplined by the Board of Directors and Clifford P. Smith without admonition. The reader can judge for himself by reading Mr. Dittemore's letter whether or not "admonitions," according to Scriptural injunction, were given Mrs. Stetson. Sentence was passed upon her in the seven "Findings" for which the Directors revoked her license and forbade her to teach or practise Christian Science. An infliction of discipline cannot be misconstrued as "admonition." Mr. Dittemore's letter follows:

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

September 25, 1909.

Mrs. AUGUSTA E. STETSON,
7 West 96th Street,
New York, N. Y.

Dear Mrs. Stetson:—By order of the Board of Directors I am sending you herewith a copy of the Findings and Orders concerning yourself this day made by them.

The copy of their action is sent you in order to inform

you thereof and in order to admonish you concerning errors on your part therein pointed out.

The Board directs me to express the hope that you will accept this admonition and desist from a repetition of the errors which they have pointed out.

Very sincerely,

(Signed) J. V. DITTEMORE,

Secretary for THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

CHAPTER XI

SECRET OF A GREAT CHURCH WORK

UNITY of purpose and spiritual power had heretofore been the characteristic manifestations of the life of First Church of Christ, Scientist, New York City, as had been evident to those coming within the range of its influence. Prior to the dissensions which began in the summer of 1909, there was probably no other branch church in the denomination where more of spiritual cooperation and unity was to be found. These qualities prevailed generally throughout its membership and in every department of the church's activities; but its most effective expression was found in the consecrated body of practitioners who devoted their entire time to spiritual development and to the practice of Christian Science Mind-healing.

A consecrated body of practitioners

In the pioneering stages of the Christian Science Cause, and at the request of Mary Baker Eddy, Discoverer and Founder of Christian Science, Augusta E. Stetson, C.S.D., came to New York, and gained adherents one by one for the Cause, from among whom was formed a congenial group of workers and healers. As the healing work went on, patients became church members and then practitioners, with their activities centering at the church. Year by year this continued, until the small

Workers "with one accord in one place"

group of workers and worshippers expanded into a substantial congregation, filled with the sense of strength which comes from being in "one accord in one place."

As here and there an individual member of a family embraced the healing truth, households were gradually drawn into the fellowship of the new joy of spiritual dominion. Thus individuals came to bring in households, and they again their hundreds, until thousands of the community, both inside and out of the church, were blessed by the Christlike ministry of a consecrated woman. The growth in numbers necessitated more thorough training and greater spiritual power to meet the demands of the healing work. Because of a constantly increasing need of capable practitioners, the plan of treating patients at the church Reading Room naturally became established. In the changes from one place of worship to another, treatment of patients under this form of organization continued.

Healing work required spiritual training

When the new church at 96th Street and Central Park West was planned, special provision was made for the work of the practitioners. Some twenty-five or more of these met their patients in separate rooms utilized for that purpose in the church edifice. Practising thus under the same roof, the custom of patients coming to the Reading Room to await their turn with the practitioner, gave rise to a reception committee of several church members, each to serve during the morning, afternoon, or evening on each day of the week. The object of this arrangement was to facilitate the division of labor by which waiting patients could be cared for in the Reading Room, thus relieving the

Church Reading Room maintained at Leader's direction

practitioners by allowing them to be occupied with their spiritual work. The Reading Room of this church was maintained in its church edifice under a written direction[1] of Mary Baker Eddy as follows:

PLEASANT VIEW,
CONCORD, N. H.
Oct. 25, 1903.

Mrs. A. E. STETSON,

My beloved Student: I did not get your letter in time to reply before you left N. Y,—to your question on selling my books down town in your city. That movement would be unwise in many ways and would not prosper, abandon such a thought. You have fulfilled the By-law in our Church relation to a Reading Room; and it only remains for you to carry on your Reading Room and for the down towners to unite and have a Reading Room that is centrally located. This is what must be done. I hope the Teacher's Association will be harmonious and my rules for their best interest will be unitedly adopted and followed.

(Signed) With love M B G EDDY.

Specialization in spiritual healing

The Trustees frequently, in their discussions and deliberations, had occasion to see that this branch of the church work was in no unnecessary way encroached upon by appointment of practitioners to other duties. On the contrary, the purpose was guardedly to carry out the plan of spiritual specialization by differentiating the function of spiritual healing from the more material duties. In this way it was believed that the most substantial attainments could be reached in the healing work which distinguishes this denomination from all other religious bodies.

[1] This letter is here given in facsimile.

Pleasant View.
Concord N.H.

Oct. 25, 1903

Mrs. A. E. Stetson,

My beloved Student:

I did not get your ~~let~~ letter in time to reply before you left N.Y,— to your question on selling my books down town in your city. That movement would be unwise in many ways and would not propper, abandon such a thought. You have fulfilled the By-law in our Church relation to a Reading Room; and it only remains for you to carry on your Reading Room

Facsimile letter from Mrs. Eddy to Mrs. Stetson.

and for the down towners to unite and have a Reading Room that is centrally located. This is what must be down. I hope the Teacher's Associa tion will be harmonious and my rules for their best interest will be unitedly adopted and foll lowed.

Mrs. M. B. G. Eddy

The presence of a body of such spiritually minded practitioners in the application of Truth to the overcoming of evil was regarded as a most essential element of strength in the influence of this church upon the community at large. This type of individual attainment was confined to a group of regular practitioners of probably forty or more persons, the majority of whom practised healing work during the day at the Reading Room, while others met their patients regularly at their homes or offices elsewhere. But the entire group was properly regarded as a unit in the effort to deal with the difficult problems of sin, disease, and death which were constantly presented.

Spiritually minded practitioners a great power

For the handling of their cases effectively, conference and counsel came to be a regularly established part of the daily routine of the Reading Room practitioners. From this arose the necessity of practitioners' meetings, at which naturally the one who had given instruction to nearly all of the practitioners acted in a presiding capacity. Mrs. Stetson's relation to the greater number of practitioners in the church was such as to impose upon her the duty of cooperating with and guiding her students in their efforts to master the difficulties of their practice, according to Article XXVI., Section 2, of the *Manual of The Mother Church*:

Conferences on healing a natural outcome

. . . The teacher shall hold himself morally obligated to promote the progress of his pupils, not only during the class term but after it, and to watch well that they prove sound in sentiment and practical in Christian Science. He shall persistently and patiently counsel his pupils in conformity with the unerring wisdom and law of God, and shall enjoin them habitually

A teacher's duty to students

to study the SCRIPTURES and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.

Students taught reliance on God

Although from the very beginning of Mrs. Stetson's pastorate in this city she cooperated with her students, nevertheless she insisted constantly that they must work out their own salvation to the utmost of their ability before they were entitled to call for assistance. The quality of direct dependence on divine power was thus developed in the type of practitioner found here, conjointly with the cooperative capacity to take up and work out the most difficult problems of sin, disease, and death scientifically and according to the rules of Christian Science, or the Christ Mind-healing.

Nothing could be more natural, more orderly, or more consistently devised to meet conditions than that the practitioners should meet to work out the newer and more difficult problems of their profession under the guidance of their instructor. It is doubtful whether as a result of this method of maintaining a high standard of practising efficiency to which comparatively few could aspire, because of its exacting demands and self-sacrificing surrender to the dominating spiritual purpose of it—it is doubtful, we say, whether anywhere else in the denomination of Christian Science or out of it, there could be found a more competent and consecrated body of men and women in dealing with matters affecting the spiritual welfare of their fellow men.

High standard of healing efficiency

To begin with, the practitioners' meetings were first of all devotional. They opened with the reading of the current week's Bible Lesson from the Bible and *Science and Health with Key to the Scriptures*, by Mary

Baker Eddy, as found in the *Christian Science Quarterly*, and with silent prayer, which was followed ordinarily by the statement of some pertinent experience in practice or by considering some particular case of healing, as to the best method of handling it. In other words, there was a mental clinic as well as religious exercise in their proceedings. How helpful these meetings were is borne witness to by practically all who testified from actual experience.

Yet even among the small number thus privileged to participate, there inevitably came to be some to whom the demands of progressive growth in spiritual attainment made it necessary either to check the rate of advancement, or for them to fall out of the ranks because of incapacity to go forward.

One of the practitioners began early to cavil at and criticize the incisive methods of handling the animal impulses, and apparently forgot that the Holy Scriptures, especially in their description of the immorality of Roman life, used terms which by contrast made the language of the practitioners' meetings seem moderate indeed. It was not, however, so much the challenging of language, as it was the burning incision of spiritual truth into the strongholds of mortal belief that gave rise to the charges against the character of these meetings.

Incision of spiritual truth brought revolt

The revolt of carnal nature, like that which drove Jonathan Edwards out of Northampton, reasserted itself to displace a teacher whose instruction, as it progressed from day to day, demonstrated here and there in one or another the unwillingness or the inability to keep on climbing the hill of divine Science.

The practical bearing of this work is well described in an extract from Mrs. Stetson's letter to the Committee

of Inquiry, dated November 3, 1909, in which she declares:

Mrs. Stetson explains need of practitioners' meetings

For twenty-five years I have practised Christian Science Mind-healing. I am a Christian Science Doctor, with a degree of C.S.D. I have healed all manner of diseases through understanding the illusion of material phenomena. My practising students are mental metaphysicians. I was shocked at the development of cancer, tumor, and other diseases, which seemed to be increasing, and which the practitioners were not healing satisfactorily.

I detected in the students this,—that while they admitted there was "no life, truth, intelligence, nor substance in matter,"[1] they had not made unreal their belief in the organs of the material body. I saw that thoughts, floating in the mental atmosphere, such as malice, fear, envy, jealousy, revenge, lust, and hypocrisy found "unsuspected lodgment" (*Science and Health*, p. 235) in different organs of the human belief. To point out these receptacles for diseased beliefs, to talk them up to talk them down and out, and make them unreal as matter, was my object.

I therefore began to take up the names that Adam gave to his mechanism, and to rob mortal mind of its hidden lodging places for propagating and bringing forth disease and the creations of material sense. I attacked these false concepts and showed them that, in their places, were qualities of God. I declared for the nothingness of material generation and the greatness, allness of the spiritual man and the spiritual universe.

My object was to destroy these time-honored gods of material generation, and to lift the students' thought to the spiritual idea and spiritual generation, which is the substance idea back of the false consciousness embodied in organic matter.

[1] *Science and Health*, page 468.

The complete justification for the holding of these noonday conferences between teacher and students is found in the words of our beloved Leader, Mary Baker Eddy, in *Retrospection and Introspection*, page 85:

Mrs. Eddy authorizes such methods

Teachers of Christian Science will find it advisable to band together their students into associations, to continue the organization of churches, and at present they can employ any other organic operative method that may commend itself as useful to the Cause and beneficial to mankind.

Facsimile of Leader's autograph letter

The following letter from Mrs. Eddy evidences her attitude towards the work of Mrs. Stetson and the practitioners and her approval of the establishing and continuation of the Reading Room in this church.

Pleasant View,
Concord, N. H. July 2, 1905.

Mrs. Augusta E. Stetson C.S.D. and the practitioners in the R. R. of her church. N. Y. N. Y.

Dearly beloved: Words fail me, they are insufficient to tell my gratitude for your remembrance of me. I love you—I deeply appreciate your love for me,—and your magnificent gifts for my room in church, The silver ice sett, and gilt onyx table. More than a cup of cold water in His name, even, is the love that overflows it all—that you feel and constantly demonstrate for me. Darlings, it blesses you, it blesses me, and the whole world! Your love reflects the divine Love which heals the sick, conquers sin and the sinner.

Here let me assure you that I never said or thought I should remove female Students from their sacred office of Readers in our churches!

The evil one or one evil, is ramified just now in attempts, but God, good, is *all*, and you have nothing to fear—since

evil is nothing and you are a great somethings in God's dear sight. He will uphold you with the right arm of His rightness. I pray for you daily. God loves you and I love and you are the sheep of His pasture. Rest my darling Augusta in peace God is with you. Ever lovingly thine own

(Signed) MARY BAKER EDDY

The gifts above referred to were publicly acknowledged by Mrs. Eddy in the *Christian Science Sentinel*, of July 8, 1905 (volume vii., page 724).

Pleasant View.
Concord. N.H. July 2, 1905.

Mrs. Augusta E. Stetson
C. S. D. and the prac-
tioners in the R.R.
of her church.
N. Y. N. Y.

Dearly beloved:
Words
fail me, they are insuf-
ficient to tell my grat-
itude for your re-
membrance of me.
I love you — I deeply
appreciate your love
for me, and your

Facsimile letter from Mrs. Eddy to Mrs. Stetson.

nothing and you
are a great some-
thing in God's clear
sight. He will up-
hold you with
the right hand of
His righteousness. &
pray for you daily.
God loves you and
I love and you
are the sheep of His
pasture. Rebak
my darling Augusta
in peace. God is
with you. Ever
lovingly Thine
Mary Baker Eddy

CHAPTER XII

PRACTICE OF HEALING IN FIRST CHURCH

An entirely erroneous impression has gone forth regarding the circumstances and conditions under which the practitioners conducted their work in First Church of Christ, Scientist, New York City.

It was wrongly alleged that the practitioners' noonday meetings were more in the nature of a secret gathering, about which the Trustees and the members of First Church knew practically nothing. There may have been many members in a church of 1800 persons who knew little about what meetings occurred, when and where they were held, and who were in attendance. The general membership of any church knows comparatively little of the gatherings of its officers, its committees, and its other workers. But its ignorance of the fact is no justification for assuming that something is wrong.

Practitioners' meetings endorsed by Trustees

The fact is that the Reading Room Committee and the various employees of the church who were members knew of the practitioners' meetings, and were, in a general way, aware of what was taught therein. It is also true that the Trustees, some of whom more or less frequently attended these meetings, were not only aware of what was being taught, but were convinced that

the spiritual effectiveness of the practice of healing was maintained at its high standard, by virtue of the training, counsel, and cooperation of teacher and practitioners in those noonday meetings. Nor were these practitioners, who later fell under the displeasure of The Mother Church Board of Directors, lacking in adequate equipment for the sacred work. They were without exception persons of training and capacity in their knowledge of the practice of Christian healing.

Daily conferences of teacher and students

By their acquaintance with the Scriptures, and by their knowledge of an ability to apply the teachings of their Leader, Mary Baker Eddy, in diagnosing and dealing with mental conditions, and by their consecration to the Cause in giving their entire time to the work of Christian Science Mind-healing, they had demonstrated the power which, to those of us who knew them in our every day relations, seemed truly like a restoration of the Apostolic days, when the deaf were made to hear, the lame to walk, and the blind to see. Their ability to handle effectively mental conditions, out of which, according to their instruction, physical disease and mental disorders arose, was no ordinary spiritual attainment. Proficiency in this work was recognized as the most important attainment which the members of the denomination could achieve. It is quite certain that the degree of proficiency among this particular group of practitioners, who were cast out of the church by the Board of Directors, represented study and practice for periods ranging from seven to twenty-two years, in First Church, New York.

Brought great spiritual efficiency

It will no doubt be of interest to Christian Scientists

and others to learn how the work of healing, carried on under the church roof, was organized, and in what spirit it was regarded by those in charge. The Annual Report of the Chairman of the Reading Room, for the year 1908, submitted in the beginning of 1909, presents the following as the view-point of the practitioners:

How healing work was organized

When we consider that every ill of human experience has been brought about by wrong thinking, we are ready to acknowledge how vital to the interests of the individual and of the community is the ability to think rightly. The Christian Science Reading Room offers a place, provides an environment where the habit of wrong thinking may be dropped, and the new or real thinking may be acquired; where human opinions and human experiences do not obtain; where the spiritual perceptions are exercised, instead of physical sense; where Mind speaks, and matter is silent; where Love reigns, and self has no kingdom.

No ordinary standard of spirituality is here set up. No disloyal, undisciplined, disobedient or personally controlled thought had any abiding place here in this self-governing group. From the "Rules Governing Practitioners in the Reading Room," we quote the requirements of their calling, as embodied in this same Annual Report.

Rules governing practitioners

ANNUAL REPORT OF THE CHAIRMAN OF THE READING ROOM

ARTICLE I

QUALIFICATIONS OF PRACTITIONERS

1. Practitioners in the Reading Room of First Church of Christ, Scientist, of New York City, shall be elected from the members of this church and appointed by the Board

of Trustees. They shall also be members of The First Church of Christ, Scientist, in Boston, Mass.

2. Practitioners shall not pursue other vocations or professions, and shall hold themselves in readiness to respond, as far as possible, to special calls at any time, upon notice from the Chairman of the Reading Room Committee.

ARTICLE II

ORGANIZATION

1. The practitioners shall appoint from among their number a committee of five, to be known as the Practitioners' Committee. This committee shall be organized with a Chairman and a Secretary, both of whom shall be elected by the practitioners at their annual meeting.

DUTIES OF CHAIRMAN

2. It shall be the duty of the Chairman to organize a committee for the reception of visitors and patients; said committee to be known as the Reading Room Reception Committee, and shall be composed of members of this church. Vacancies shall be filled from a waiting list, the names of which shall be approved by the Board of Trustees.

Under this Article there has been organized a Reception Committee consisting of one hundred and forty-eight members. I quote from "Rules Governing Reception Committee:"

ARTICLE III

ORGANIZATION

1. The Reception Committee shall be presided over by the Chairman of the Reading Room Committee, who shall organize the members into 14 working committees—one committee for each half day in the week, and two evening committees.

The Annual Report continues as follows:

The church has grown as a body in all directions, in all its parts. It has therefore been found necessary to increase the Reception Committee. These faithful sentinels and messengers are baptized hourly by the love and gratitude of practitioners, by fellow church members, and by all who visit the Reading Rooms.

Some faint idea may be had of the amount and nature of this work when we consider that this committee, during the year, received 52,555 visitors, and saw that they were properly cared for. This is an increase of 22.7 per cent., or very nearly 10,000 over the preceding year. This increase is due in part to the opening of the Reading Rooms two evenings in the week,—Tuesday and Friday.

The year's visitors

A very beautiful phenomenon followed the extension of the work into the evening hours—reading lamps were placed on every table, thus bringing the *light* nearer to each student of our beloved Leader's works. Many a care-worn man or woman has taken deep draughts of the healing atmosphere of these Rooms; many an apathetic nature has been quickened by the mental activity here; many a sorrow-darkened heart has been irradiated by the glory of the spiritual life; many a suffering sense has been destroyed, and many a sin laid bare and forsaken.

Healing atmosphere of Reading Room

Whence this atmosphere, this activity, this light? Thought is force, Mrs. Eddy says, and the mighty *force* of healing is going on in these Rooms every minute. A continuous battle is being fought against sin, disease, and death by trained soldiers. Hate and fear and resentment and criticism are being momently destroyed by Love; hypocrisy and deceit are going out before irresistible Truth; malice and ignorance are yielding to the sweet influence of pure Mind. The world calls these sins, rheumatism and neurasthenia, cancer and consumption, headache and—

but the name is legion. Every day, however, these ills are being driven out, and healthy conditions are appearing.

Before giving these statistics of healing, it is my duty to report that three practitioners have recently resigned from the Reading Room. I also announce that Mr. Hayne Davis and Mr. Arthur E. Overbury have been appointed by the Board of Trustees to serve as practitioners in the Reading Room.

SUMMARY OF REPORTS

OF PRACTITIONERS OF READING ROOM

Patients treated		3,004	Increase over 1907		417
Diseases "		4,704	" " "		188
	Children treated	183	" " "		9
A single year's record	Diseases healed	3,331	" " "		153
	Had failed under medicine	1,659	" " "		178
Patients passed on		4	Decrease under "		2

The flexibility of the organization, and the ready response to meet any new conditions that may arise, were strikingly evidenced this summer, when, on account of repairs in the Reading Rooms, the auditorium was temporarily used for that purpose. Not a jar or inconvenience or annoyance was felt. All went smoothly and naturally.

How each was taught to help

I take this opportunity to reply to a question often put to me: "How can I contribute to the work of the church? How can I help the Reading Rooms?" Every earnest, loving, *disciplined* Christian Scientist who enters these Rooms and will quietly read or think into consciousness the great message of *Science and Health*, or the noble truths of the Bible, is meeting and destroying the evils of ignorance or malicious thinking. Much has been accomplished on this line, but infinitely more can be done by each member of the church in contributing to the poise, balance, serenity, and joy that comes from conquered self and quiet communion with God.

(Signed) Sibyl Marvin Huse, *Chairman.*

The foregoing Report was not an unusual one. On the contrary, it was truly representative of what First Church, New York City was, up to that time, accomplishing year by year through the efforts of a well-trained body of Christian workers.

We appeal to the judgment of Christian Scientists in particular, and to Christian people in general, whether or not the above Report, which describes the work of Christian Science practitioners in the Reading Room of First Church of Christ, Scientist, New York City, represents a sound or an unsound condition of religious life.

Was this work right or wrong?

There can be only one answer. There is not a church in Christendom that would not rejoice to be able to manifest the Christ power implied in the healing of 3,331 cases of disease in a single year. It is certain that, excepting the three years of the blessed Master's ministry, there never was a larger benefit bestowed in a similar period anywhere else in the world in the history of the Christian Church. If so, the annals of Christian history do not disclose anything approaching this wonderful healing capacity of less than twoscore persons. Yet this very work, and these very workers, within a few months after this Report was read, became objects against whom condemnation was directed.

Must be judged by their fruits

Mrs. Eddy says in *Science and Health*, page 254:

> If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown.

CHAPTER XIII

EDITORIAL CRITICISM OF FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY

DURING the latter part of 1908, the Board of Trustees of First Church, New York, learned that one of the members of this branch church had made an alphabetically classified index of all cases of healing that had been reported in *The Christian Science Journal* and *Sentinel.*

A classified index

Believing that this might prove to be helpful to the practitioners connected with this church, and of service in answering inquiries of others, the author generously offered to put the results of her labors at the service of this church. The Trustees, after being duly satisfied with the reliable and important character of the work, passed a vote of thanks, and presented a nominal honorarium for the time spent. Not long after this, a letter was received by the Clerk of the church from Clifford P. Smith, Secretary of the Christian Science Publishing Society, in Boston, stating that it had been represented to them that it was the purpose of First Church, New York, to publish said compilation of cases of healing, and inquiring whether this church had been properly represented in such allegation.

Inquiry from Publication Society

A denial of any such purpose was promptly sent, and request made for the name of the alleged informant. Confidentiality was urged in reply by Secretary Clifford

P. Smith. Following this, and in view of the fact that First Church had repeatedly suffered from misrepresentation, this latest instance led the Board of Trustees of First Church to reassure the Christian Science Publishing Society of its fidelity to the Rules of the Manual regarding publications, and also to warn it against giving credence to unverified allegations against First Church, New York. This was embodied in the following letter:

Assurance and warning of Feb. 7, 1909, to Publishing Society

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,
CENTRAL PARK WEST & 96TH STREET,
February 7, 1909.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
Clifford P. Smith, Secretary,
Falmouth & St. Paul Streets,
Boston, Mass.

Dear Friends:—Your favor of the 29th ult. is received.

We are glad to believe that your original letter of inquiry indicates a purpose to refer to us direct regarding matters pertaining to this church or its work, before giving credence to reports of criticism, and we thank you for it. By such cooperation we can at all times prevent harm being done to our beloved Cause through malicious or ignorant persons claiming to be Christian Scientists.

Our experiences of the past furnish evidence that all Christian Scientists have not exemplified the practice of that courtesy and justice in this regard which even the world usually observes.

We are and always have been strict observers of the Rules laid down in The Mother Church Manual.

Sincerely yours,
BOARD OF TRUSTEES OF
FIRST CHURCH OF CHRIST, SCIENTIST, OF
NEW YORK CITY.

By (Signed) E. F. HATFIELD, *Chairman*,
JOHN D. HIGGINS, *Clerk*.

The letter of Clifford P. Smith, Secretary, to which the above is a reply, is the only instance in which a matter of this character was called to the Trustees' attention affording an opportunity for correcting misstatements.

Sentinel's editorials criticize First Church

Toward the close of 1908, the official church periodicals began to contain statements reflecting on this branch church. In the *Sentinel* of December 5, 1908, an open attack was made in an editorial entitled "One Mother Church in Christian Science." It should be stated in advance that the occasion of this attack was the proposal originating among members of First Church, New York, to organize and build, on a location on Riverside Drive, a branch of The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts.

Purchase of lot on Riverside Drive

The public press had announced the purchase of a lot there by persons identified with First Church, New York, who had, as individuals, obtained an option to purchase, in order to hold it for such a branch church purpose if needed. The work in First Church, New York, had prospered to such an extent that at last there were as many as two or three hundred people standing during the morning service on Sunday. During the earlier months of 1908, this condition was met by providing an overflow service in the Reading Room of the church building. Some time during that year, in obedience to the following By-Law duly promulgated and incorporated in The Mother Church Manual, prohibiting overflow meetings, this remedy providing for the excess of attendance was promptly discontinued:

Article XVII. **Overflow Meetings.** SECT. 4. A Church

of Christ, Scientist, shall not hold two or more Sunday services at the same hour.

Within the New York church itself, the view was entertained all along, and especially after overflow services were forbidden, that as the true scientific method, it rested upon First Church to send out some of its members for the building of another branch of The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts, and that this should be located in some part of the city which was not already preempted by existing Christian Science churches. The matter of meeting this problem had been discussed among the church members, and repeatedly at the meetings of the Board of Trustees. Every thought and purpose was subordinate to the strictest loyalty to the Cause, to The Mother Church, and to the development of Christian Science work in this city.

Overflow meetings forbidden

Nevertheless, however good and pure the purpose of this effort, it developed most unexpectedly that there were those who took the unwarranted view that the purchase of a lot on Riverside Drive,—close to the University and Colleges with their thousands of students, and in one of the most beautiful and rapidly developing portions of New York City,—involved a desire for material aggrandizement and the gratification of an ambition for prominence.

Unwarranted assumption

This view was apparently not long in finding expression in the official organs of the church. The Riverside Drive lot was secured late in November, 1908. In the *Christian Science Sentinel*, of December 5, 1908, occurred the following editorial entitled "Consistency," signed by Archibald McLellan:

CONSISTENCY.

Is matter real?

No; there is no matter. God is All, and God is Spirit; therefore they that worship Him, worship Him in spirit and in truth.

Another editorial criticism

Is God Spirit?

He is.

Then, do you make God, who is real, supreme in your affections, or are you making matter, which you admit is not real, supreme?

Are you striving, in Christian Science, to be the best Christian on earth, or are you striving to have the most costly edifice on the earth?

Are you striving to make the most possible of matter, which you admit is unreal, or are you striving to make most of Spirit, which you admit is All, and that there is none beside Spirit?

Let every Christian Scientist answer honestly to his God the above questions, then obey the command, "Choose you this day whom ye will serve." If it be Spirit, let it be Spirit; and if it be matter, let him acknowledge it, and remove his name from the list of Christian Scientists. This he must do, and will do if he is honest.

The more modest and less imposing material superstructures indicate a spiritual state of thought; and *vice versa*.

The house Mrs. Eddy now occupies is larger than she needs, because she could not find exactly what she wanted; but it is a plain house, and its furnishings are not extravagant. Mrs. Eddy has continued to declare against the display of material things, and has said that the less we have of them the better. Since God has taught her that matter is unreal and Spirit is the only reality, any other position would be unscientific.

(Signed) ARCHIBALD MCLELLAN.

Is it not an unscientific statement to say that "The

more modest and less imposing material superstructures indicate a spiritual state of thought; and *vice versa*"? If that were true, then instead of The Mother Church with its Extension Building, embodying an inspiration of exalted ideals, there should be substituted the log-cabin type of the pioneer as a means of indicating a superior state of spiritual thought.

Unscientific inferences

The attempt at apology for the kind of house which our beloved Leader, Mrs. Eddy, then occupied was not only uncalled for, but was certainly not in accordance with the finer feelings of the membership at large, who always felt that nothing was too good for the one who had brought to the world the priceless blessings of Christian Science.

Let us place before the reader a correspondence which passed between Mary Baker Eddy and Augusta E. Stetson in April, 1908, the same year in which the foregoing editorial appeared. The correspondence in question related to a minor material gift, the spiritual significance of which was clearly set forth in both communications. Let us contrast Mr. McLellan's conceptions of mental phenomena with Mrs. Eddy's spiritual interpretation of and gratitude for a gift expressive of unselfed love, and her benediction to "you and your students," that came with her reply to Mrs. Stetson's letter as given below, from the *Christian Science Sentinel*, of April 18, 1908:

Leader's attitude of like date

NEW YORK, N. Y., April 8, 1908.

My Precious Leader and Teacher:—Since you have moved into your new home, I have greatly desired to send you an expression of my love, but I have been unable to find anything which I thought would be pure and perfect

enough to offer to my precious Leader. Nothing I ever could get would express my deep love and loyalty, and my ever-increasing gratitude to you, so I ceased my search, and settled upon this flower holder, which I send to you, dearest, as a reminder of my affection for you, and of nearly twenty-four years of your patient, unselfed watch-care of me and mine. I trust it will speak to you of my constant appreciation of your Christly love for me, and mine, and all mankind, and of my earnest endeavor to continue to follow and obey your consecrated life and sublime teachings. My heart is overflowing with gratitude to God for such a Leader, and Teacher, and Guide to eternal Life.

Ever your loving child,

(Signed) AUGUSTA E. STETSON.

MRS. EDDY'S REPLY.

My Beloved Student:—Your gift to me—a "flower holder" —is a dream of beauty. I thank you. God give you and your students the beauty of love in the highest, peace and good will to men.

Lovingly,

MARY B. G. EDDY.

Hitherto no official organ of the church, so far as we are aware, had ever adversely criticized a proposal to build an additional branch of The Mother Church in this or any other city. It was therefore difficult to understand why a publication of the denomination, such as the *Christian Science Sentinel*, should be used to discourage this effort to provide for the growth of the Cause in the building here of another branch of The Mother Church.

But this was made clear by another editorial in the *Christian Science Sentinel* of December 5, 1908, also

signed by Archibald McLellan, the Editor-in-Chief, and entitled "One Mother Church in Christian Science," in which he quoted from an unwarranted, inaccurate, and unauthorized statement from a New York daily paper of November 30th, without any attempt to verify it by communicating with the New York Trustees. This editorial read as follows:

Groundless fear of rivalry inspires open attack

ONE MOTHER CHURCH IN CHRISTIAN SCIENCE

A newspaper of Nov. 30 announces, on information said to have been received from First Church of Christ, Scientist, of New York city, that: "It is proposed to have a church edifice, rivaling in beauty of architecture any other religious structure in America. . . . Mrs. Eddy is known to be profoundly pleased at this new evidence of growth and prosperity in the faith of which she is Founder. . . . It was learned last night that Christian Scientists here have aspired to build another and more splendid edifice, ever since the Boston Christian Scientists erected the $2,000,000 Mother Church."

An editorial based on newspaper rumor

Concerning these news items, it is to be said that Mrs. Eddy was not "known to be profoundly pleased" with what purports to be the plans of First Church of Christ, Scientist, of New York city, for she learned of this proposed rival to The Mother Church, for the first time, from the daily press.

Three leading facts remain immortal in the history of Christian Science, namely:

1. This Science is already established, and it has the support of all true Christian Scientists throughout the world.

2. Any competition or any rivalry in Christian Science is abnormal, and will expose and explode itself.

3. Any attempt at rivalry or superiority in Christian

Science is unchristian; therefore it is unscientific. The great Teacher said: "As ye would that men should do to you, do ye."

Thoughtful Christian Scientists are profoundly grateful to their beloved Leader, Mrs. Eddy, because in her far-seeing wisdom she has ordained The First Church of Christ, Scientist, in Boston, Mass., already famous for originating reforms, as The Mother Church of Christian Science, and all other churches in the denomination as branches of the parent Vine. Says the Church Manual: "In its relation to other Christian Science churches, in its By-laws and self-government, The Mother Church stands alone: it occupies a position that no other church can fill" (Article XXIII., Sect. 3). It is a fact of general observation that in proportion as branch churches adhere loyally to The Mother Church, and obey implicitly its By-laws, they bear abundant fruit in healing the sick and sinful.

In many of our large cities, when a congregation has outgrown its church building, then other branch churches are organized and new edifices erected to accommodate the increasing numbers; but each new branch at once becomes an individual church, and has immediate connection with The Mother Church, so that the later organizations are as directly attached to the parent Vine as are any of the earlier branches. The members of each new organization are in no wise connected or affiliated with their former church, except in the bonds of that Christian fellowship which should characterize all true followers of the Master.

The Christian Science movement is in accord with Jesus' words: "The branch cannot bear fruit of itself, except it abide in the vine." Were one branch church to depend upon a neighboring branch for training and support, this action would tend to sever its connection with The Mother Church. The essential condition for fruit-bearing is undivided attachment to the parent Vine. On the other hand, no branch church, however large, is privileged to oversee or supervise another branch. Such action would violate

a fundamental rule in Christian Science. The Church Manual declares: "The branch churches shall be individual" (Article XXIII., Sect. 6). Thus far the larger churches have resisted the temptation to organize or foster branches of their own, and any failure to adhere strictly to this rule would be a serious departure from the universal practice of the denomination and a flagrant violation of the By-laws of The Mother Church Manual.

The Master said: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

ARCHIBALD MCLELLAN.

Can an editorial criticism of such an unwarranted character, holding up to unprecedented public rebuke a branch of The Mother Church without proper effort at ascertaining the facts, be designated by those who understand Christian Science as any thing less than mental malpractice?

In order to show how groundless this criticism was, the following letter, containing the essential facts in the matter, was prepared and forwarded by the New York Board of Trustees:

FIRST CHURCH OF CHRIST, SCIENTIST, NEW YORK CITY,
CENTRAL PARK WEST & 96TH STREET,
December 14, 1908.

ARCHIBALD MCLELLAN, Esq., Editor,
The Christian Science Periodicals,
Falmouth & St. Paul Streets,
Boston, Mass.

Dear Mr. McLellan:—Out of regard for the truth, and in justice to ourselves and to Christian Scientists generally throughout the world, we, the Board of Trustees of First Church of Christ, Scientist, New York City, feel in duty bound to set forth the facts,

Reply to an undeserved public rebuke

and to disown the motives and purposes imputed to us as a branch church in the editorial allegations and inferences contained in the *Sentinel* of December 5, 1908, page 270, columns one and two, in the article entitled "One Mother Church in Christian Science."

In that editorial, this particular church is, with apparent animus, singled out for attack and held up for reproach before the public on assumed grounds, which the facts in the case do not truthfully justify. Inferences are also drawn which, in our view, constitute an assault upon the fundamental relations of Christian Science churches. Against both of these we respectfully protest as unwarranted and unjust.

Protest against unjust assault

The facts are these: First Church of Christ, Scientist, New York City, as the result of twenty-one years of unbroken loyalty to The Mother Church and to Mrs. Eddy, its beloved head, has, in common with many other Christian Science churches, for many months found its capacity inadequate to accommodate the people attending. An overflow service was resorted to until The Mother Church By-Law, whose wisdom was never questioned, terminated that mode of relieving the situation.

Our only remaining recourse was then to make more comprehensive survey of the local field, in order that those of our members who might at the proper time be willing of their own accord to form a new branch of The Mother Church, might not only have regard to the past achievements of the Cause in this field, but also might look well to its future requirements. With this in view a provisional committee of outgoing members was named, and steps were taken to secure an option on one of the few available tracts in a portion of this city where there is no Christian Science church, and where there are from 7,000 to 10,000 adults engaged in educational pursuits. This tentative selection of a site so appealed to the strategic sense of our membership, that they contributed

Provisions for growing were in line with Manual

$93,000 at a single meeting towards the price of $390,000 at which the plot had been secured.

The high value of the property and the prominence of location led to exaggeration and wholly unwarranted statements in the public press, of which the one here complained of in the *Sentinel* of the date mentioned is among the most glaring examples of misstatement and misrepresentation. So great has been the mischief, however, from this perversion of fact, that out of loving regard for the present and future peace of the Church in general this transaction has been promptly cancelled, the property transferred to a waiting purchaser, and the contributions refunded without loss to any one.

On the above statement of facts, which to the best of our knowledge and belief are the essential truths in the matter we submit:

1. That the editorial in question shows an unjustifiable use of a damaging newspaper statement by proceeding on the assumption of its accuracy to make disciplinary strictures of a nature utterly at variance with the actual facts, and contrary to the fine spirit hitherto always exemplified in our periodical literature.

Editorial not based on fact

2. That there is no warrant whatsoever, either in the Scriptures or in the *Manual of The Mother Church*, for the exercise, as in this case, of any act of discipline to an individual church in good standing, through the medium of editorial utterances. Disciplinary authority is vested solely in the Board of Directors of The Mother Church (Manual, Article XI., Sect. 5); and then only as to individuals, and any attempt to shift that center of authority and responsibility, or to usurp it under any pretext, is an act in subversion of Christian Science church polity.

Wrongly undertook to exercise discipline

3. That inasmuch as "The Mother Church of Christ, Scientist, shall assume no general official control of other churches" (Manual, Article XXIII., Section 1), each

branch church within the limit of obedience to the *Manual of The Mother Church*, and to the laws of the State, is at liberty to meet and work out its problem by its own ways and means without being called to account for not proceeding as other localities or branch churches may have done.

Interfered in local church problems

4. That in justice to First Church of Christ, Scientist, New York City, and in order that the wrong may rightfully be corrected, it is but fair and proper that this communication in its entirety be given, with reasonable promptness, equal publicity in the official organs in which the editorial in question appeared, so that whatever things are true, and just, and of good report, may have sway in the upbuilding of the Church—"The structure of Truth and Love" (*Science and Health*, p. 583).

Publication of disclaimer requested

Faithfully yours in Truth,
(Signed) E. F. HATFIELD,
Chairman of the Board of Trustees.

This communication of December 14, in which fundamental grounds were taken for the protection of a branch church against unauthorized statements, never received the courtesy of so much as an acknowledgment. In *The New York World* of December 15, 1908 (ten days after Mr. McLellan's editorial above quoted), appeared the following statement by J. V. Dittemore, then the Publication Committee for the State of New York, and now a member of the Board of Directors of The Mother Church, Clerk of that Church, and Secretary of the Board of Directors:

It is not true that the Christian Science Church is facing a crisis, and the charge that Mrs. Augusta E. Stetson is about to seize control of the denomination is as absurd as it is impossible. Christian Science has never been in a more flourishing and prosperous condition than it is to-day.

Publication Committee denies absurd rumor

. . . no effort has ever been made by The Mother Church to pry into the affairs of any of its branches.

It was felt by many who comprehended the spiritual significance of our action toward extending the service of the Cause in this community that our beloved Leader's message (published in the *Christian Science Sentinel*, of January 16, 1909), was more than ample reward for the sacrifice. We recognize that this was a message to us pointing out the real path of progress, and it lifted us unto a larger realization of her unerring leadership. In that message, expressed under the title, "The Way of Wisdom," she sent the following immortal words:

When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success,—to salvation and eternal Christian Science.

Leader enjoins "wholly spiritual" building

CHAPTER XIV

MATERIAL CONCEPT OF COMPOSITE LETTER

In the issue of the *Christian Science Sentinel* of July 31, 1909, appeared the following editorial by Archibald McLellan:

"NONE GOOD BUT ONE."

Christian Science teaches, as did Jesus, that "there is none good but one, that is, God;" and when students of Christian Science are not so taught they are defrauded of the pure teachings of Mrs. Eddy. That some students have been thus defrauded is shown by the following excerpts from a composite letter written by a representative number of students to their teacher, which letter has secured the commendation of this teacher. We quote as follows:—

"Dear teacher, your teaching has revealed to me that, to be a true Christian Scientist, is to so purify my own thought that I can be subject to the Head of the Body of God, as reflected by you. Gratitude is expressed only as we become instantaneous in our response to your mental touch. 'God spake, and it was done.'"

Editorial excerpts from "Composite Letter"

"May a purified life attest the endless gratitude I feel for the manifestation of the Christ you have given us, while, with Mary of old I cry, Rabboni—Teacher."

"In grateful acknowledgment of your example and

teaching, we, as members of your body, desire to offer this evidence of our intelligent loyalty."

"Your unselfish life, fast approaching the perfect idea of Love, is to my hungry sense of Truth, 'the bread of heaven and the water of Life.' Eating this bread and drinking this water is to me eating the body of Christ, and drinking his blood."

"And you, our blessed teacher, as the manifestation of Truth. . . . Our hearts are filled with gratitude and awe as we see in you Christianity demonstrated."

"The voice of the Father-Mother God is ever speaking through you."

"Ever on upward wing, your flight in supernal order has been so far above all touch of the finite," etc., etc.

"Your teaching, demonstrated by us, your body, constitutes the true furnishing of the 'upper room,' at this paschal meal, in 'the dawn of a new light' (Science and Health, p. 35)—the appearing of the masculine and feminine of God's creating,—the spiritual idea, the perfect man."

"You are known to us, our beloved teacher, by words which make 'our hearts burn within us,' and we, your body, quickly and gratefully respond."

"We recognize the wealth of inspiration that you have imparted to us from the highest plane of consecration and discernment of Truth, the radiation of the Sun of Righteousness."

This is emphatically not Christian Science, and Christian Scientists will note in these quotations phrases for which they can find no warrant either in the Scriptures or in any of Mrs. Eddy's writings, phrases which are inexplicable to them from the standpoint of true Christian Science, and also expressions which, in the light of the Scriptural text we have quoted, no human being should address to another and no human being should receive.

Scientific and Scriptural validity denied

A real Christian Scientist has no concept of God or Christ other than as the one infinite God and the one Christ of the

Scriptures. A human individual is not God nor His Christ, and no mortal on earth today can be Christ. Christ is the true idea of the one and only God, therefore no mortal can be the idea of divine Principle.

Mrs. Eddy teaches nothing in private that is not set forth in her books, and thousands of her students will attest this.[1] She claims to be nothing more than the Discoverer and Founder of Christian Science, and of herself she has written in the Preface to Science and Health (p. ix.), "Today though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ." There is no uncertainty about Mrs. Eddy's teachings concerning personality, as will be seen from quotations from her published writings. We quote from "Miscellaneous Writings" as follows:—

"Christian Scientists should beware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality" (p. 307).

Deification of physical personality implied

"He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven" (p. 308).

"Christian Science is taught through its divine Principle, which is invisible to corporeal sense. A material human likeness is the antipode of man in the image and likeness of God. Hence, a finite person is not the model for a metaphysician. I earnestly advise all Christian Scientists to remove from observation or study the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil" (p. 308).

"God's interpretation of Himself furnishes man with the only suitable or true idea of Him; and the divine definition of Deity differs essentially from the human" (p. 258).

Again we read, in Science and Health, "Mortals are not like immortals, created in God's own image" (p. 295).

[1] See page 368.

"Earnestly seek the spiritual status of man, which is outside of all material selfhood" (p. 476).

"Man is the likeness of Spirit, but a material personality is not this likeness" (p. 544).

"In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality" (p. 464).

It is time for these students and their teacher, and other students and other teachers, if there be any in the same belief, to awake from the mesmerism of which they are the victims, and, putting aside the mistaken views of personality which have intervened to obscure their clear understanding of the teachings of Christian Science, follow "the true Light, which lighteth every man that cometh into the world."

Practitioners called victims of mesmerism

ARCHIBALD MCLELLAN.

The "Composite Letter" of which the above editorial contained only certain detached excerpts was written in the language of those who, in strict accordance with the teachings of Mary Baker Eddy, regard their Leader, Mrs. Eddy, their teacher, Mrs. Stetson, themselves, and all men, not as mortals but as spiritual children of God, as immortal ideas of the one divine Mind; not meaning thereby that mortals are the children of God, but referring to the spiritual individuality which is the real man. Their language is not therefore to be judged from a material standpoint.

Spiritual language materially interpreted

In the use which Mr. McLellan, as Editor of the *Christian Science Sentinel*, made of quotations from these letters, we regard his selections as inadequate to do justice to the meaning and intent of the writers, and that by taking the excerpts apart from the letters, a prejudicial significance was given to the portion quoted.

The reader may judge for himself to what extent this criticism applies by the following parallel arrangement of the letters and the excerpts used by Mr. McLellan in writing the editorial entitled, "None Good but One."

Criticism of use of excerpts

The reader should also notice to what extent certain words are separated from their context, and how brief an excerpt is used in some cases to do duty for the whole letter. It will furthermore be noticed that while most of the letters made reference to their beloved Leader, Mrs. Eddy, yet in not one of the excerpts does Mrs. Eddy's name appear.

Parallel arrangement of letters and excerpts

Individual letters from which Mr. McLellan made excerpts:	Excerpts used by Archibald McLellan in the *Christian Science Sentinel* of July 31, 1909:
Beloved Teacher:—In grateful acknowledgment of your example and teaching, we, as members of your body [student-body], desire to offer this evidence of our intelligent loyalty. For many years you have been fitting us to fill our respective places in our Leader's (Christ's) body, and during the past six months you have daily fed us with the bread of heaven and the wine of inspiration which	In grateful acknowledgment of your example and teaching, we, as members of your body, desire to offer this evidence of our intelligent loyalty.

Mr. Verrall's letter

you have inherited from your Teacher, Mrs. Eddy.

We bring you our first-fruits in this joyous harvest hour, knowing that, as we bring our tithes into the storehouse, God will pour out His unlimited blessing. As the children of Israel stood, staff in hand, ready for their journey out of Egypt, on the paschal night, so we have been prepared and equipped through your discipline and instruction for the final journey out of the house of bondage of material sense into the promised Land of spiritual freedom.

(Signed) RICHARD P. VERRALL.

The word "body" to which Mr. McLellan apparently took exception is employed in the usual sense as in such phrases as "student body," or "body politic." Webster defines the word "body" as "a mass of individuals spoken of collectively, usually as united by some common tie, or organized for some purpose." Mr. McLellan himself used it in the Boston "Conference," when he said: "I have made the statement myself, I think, that the *body* of people in First Church, New York, have been referred to many times as the finest lot of people on the face of the globe."

Mrs. Holden's letter

You have led us to heights of spiritual understanding where, as our beloved Leader

tells us, "the mortal concept . . . is obliterated" (*Message*, 1902). May a purified life attest the endless gratitude I feel for the manifestation of the Christ you have given us, while, with Mary of old I cry, Rabboni—Teacher.
(Signed) ANNA A. HOLDEN.

May a purified life attest the endless gratitude I feel for the manifestation of the Christ you have given us, while, with Mary of old I cry, Rabboni—Teacher.

Here the objectionable word, presumably, was that of "Rabboni," used by Mrs. Holden in the Biblical sense of spiritual and intellectual guide or teacher in a school of thought.

Mr. Blome's letter

Your unselfish life, fast approaching the perfect idea of Love, is to my hungry sense for Truth, "the bread of heaven and the water of Life." Eating this bread and drinking this water is to me eating the body of Christ, and drinking his blood. Loving obedience to your guiding thought as my teacher has given me our precious Leader, the forever presence of the living God. In this I have found my life "with Christ in God," as a whole member of His body. My gratitude to you is the

Your unselfish life, fast approaching the perfect idea of Love, is to my hungry sense of Truth, "the bread of heaven and the water of Life." Eating this bread and drinking this water is to me eating the body of Christ, and drinking his blood.

burning lamp I lovingly and joyfully tend.
(Signed) ARNOLD BLOME.

If Mr. Blome saw in his teacher enough of the "Mind . . . which was also in Christ Jesus," he was entitled to speak truly of her in these terms; because, as we realize one another's sonship in God, we are aware of each other as "heirs of God, and joint-heirs with Christ." Mr. McLellan's objection to this language is apparently based on scholastic conceptions, in which God is made manlike. The scientific conception which Mr. Blome uses makes man (the spiritual individuality) Godlike; and this is always liable to bring with it the risk of the charge of deification of the human. In the excerpt, the very sentence is omitted which is necessary to prevent such misleading.

Mrs. Greene's letter

In this hour of revelation, the life of Truth and Love, which you have reflected to us, has so illumined our consciousness that "the real heaven and the real earth" are appearing. We behold our beloved Leader, Mary Baker Eddy, revealed to our waking thought as eternal life, and you, our blessed teacher, as the manifestation of Truth. We behold each other "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,"

And you, our blessed teacher, as the manifestation of Truth. . . . Our hearts are filled with gratitude and awe as we see in you Christianity demonstrated.

even the "'male and female' of God's creating" (*Science and Health*, p. 249), and the whole universe as the compound idea of Spirit, each individual member partaking of the whole nature of God, "in which passion has no part" (*Science and Health*, p. 64). "Old things are passed away: behold, all things are become new." Our hearts are filled with gratitude and awe as we see, in you, Christian Science demonstrated. "This is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart" (*Science and Health*, p. 33).

(Signed) LETITIA H. GREENE.

Mr. Davis's letter

Here, "with the upper chambers of thought prepared for the reception of Truth" (Mary Baker Eddy), the voice of the Father-Mother God is ever speaking through you. Every one that is of the

The voice of the Father-Mother God is ever speaking through you.

Truth heareth and answereth with increasing joy and gratitude. Thus the light of Life, Truth, and Love illumines not only us but the entire universe, unto the perfect day of Christ, "of the increase of his [whose] government and peace there shall be no end." Thus is fulfilled the prophecy and promise of our beloved Leader—"never-ending success" in demonstration of Emmanuel.
(Signed) HAYNE DAVIS.

In the excerpts from the letters of Letitia H. Greene, Hayne Davis, and Edwin F. Hatfield, it will be noted that certain words only were taken from the letters and separated from their context.

Mrs. Freshman's letter

Ever on upward wing, your flight in supernal order has been so far above all touch of the finite, that I hear the echo of response through the invisible choir singing, "Well done, good and faithful" teacher; "enter thou into the joy" prepared by our Leader for you,—a patient, steadfast watcher, "watching out."
(Signed) MARY H. FRESHMAN.

Ever on upward wing, your flight in supernal order has been so far above all touch of the finite, etc., etc.

Miss Young's letter

Your teaching, demonstrated by us, your body [student-body], constitutes the true furnishing of the "upper room," at this paschal meal, in "the dawn of a new light" (*Science and Health*, p. 35)—the appearing of the masculine and feminine of God's creating,—the spiritual idea, the perfect man.

(Signed)

ELLA GARRISON YOUNG,
Second Reader.

Your teaching, demonstrated by us, your body, constitutes the true furnishing of the "upper room," at this paschal meal, in "the dawn of a new light" (Science and Health, p. 35),—the appearing of the masculine and feminine of God's creating,—the spiritual idea, the perfect man.

Miss Ensworth's letter

You are known to us, our beloved teacher, by words which make "our hearts burn within us," and we, your body [student-body], quickly and gratefully respond. In the words of our beloved Leader, "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Prin-

You are known to us, our beloved teacher, by words which make "our hearts burn within us," and we, your body, quickly and gratefully respond.

ciple, Love" (*Science and Health*, p. 45).
(Signed)
ANTOINETTE L. ENSWORTH.

Mr. Fink's letter

Dear teacher, your teaching has revealed to me that, to be a true Christian Scientist, is to so purify my own thought that I can be subject to the head of the body of God, as reflected by you. Gratitude is expressed only as we become instantaneous in our response to your mental touch. "God spake, and it was done."
(Signed) HARRY E. FINK.

Dear teacher, your teaching has revealed to me that, to be a true Christian Scientist, is to so purify my own thought that I can be subject to the Head of the Body of God, as reflected by you. Gratitude is expressed only as we become instantaneous in our response to your mental touch. "God spake, and it was done."

Mr. Hatfield's letter

In the unity of Love, as children of the one Father, members of the one spiritual body, we recognize the wealth of inspiration that you have imparted to us from the highest plane of consecration and discernment of Truth, the radiation of the "Sun of righteousness." Nothing can measure the sublime importance of the real, the contact with "the deep things of God," the understanding of Man's relation with the divine Principle.

We recognize the wealth of inspiration that you have imparted to us from the highest plane of consecration and discernment of Truth, the radiation of the Sun of Righteousness.

You bear always the standard of Christian Science aloft, and urging our advance into more light and greater attainment, so following our Leader "as she follows Christ."[1] Our sincere appreciation of your grand work of self-sacrifice and devotion, steadfast courage and power is slightly expressed in the accompanying offering which we ask you to accept with our warmest love and loyalty.

(Signed) EDWIN F. HATFIELD, *Chairman* of Board of Trustees, First Church of Christ, Scientist, New York City, and Mrs. Stetson's student for twenty-one years.

Finally, it should be said that these letters were the expression of those who were striving to follow the injunction of our beloved Leader, Mary Baker Eddy, to build "on a wholly spiritual foundation,"—that "Spirit is infinite; therefore *Spirit is all*."[2] From that intimate view-point they are entitled to be judged.

[1] *Message for 1901*, page 70.

[2] *Christian Science Sentinel*, volume xi., page 390.

CHAPTER XV

THE COMPOSITE LETTER—HOW ORIGINATED AND WHAT IT WAS

In the early part of July, 1909, it was proposed among the practitioners who attended the twelve o'clock meetings, to unite in presenting to Mrs. Stetson some gift of an appropriate character as a slight expression of their appreciation of her work. This suggestion met with a ready response. In the most natural way it was proposed to make the gift one of gold.

Origin of "Composite Letter"

This being agreed upon among the practitioners, the suggestion was made that each should also put in written form some expression of his or her appreciation of the benefits derived from attendance upon these meetings. The tangible contribution of gold was thus very appropriately supplemented by a brief statement, in the form of letters, indicative of what these meetings had meant to them. All this was done without any intimation to Mrs. Stetson that such a testimonial was in preparation. The proposal was made at a meeting, at which Mrs. Stetson was not present, and carried out in the course of less than half an hour, late in the afternoon of Friday, July 9, 1909. The expressions which each practitioner used in his or her letter to Mrs. Stetson were entirely impromptu, and it is apparent that in the

An impromptu expression of gratitude

wording of these letters they were influenced by the thought of the Communion service which was to be held on the following Sunday, July 11, 1909. The whole matter was a spontaneous manifestation of devotedness to a Cause in which teacher and student had worked together for years.

Spiritual relations of teacher and student

The expressions used in each letter are peculiar, in a number of instances, to the language of Christian Science, and in other respects the phraseology is indicative of a high degree of benefit derived from advanced spiritual instruction. To this is to be attributed the quality manifested in some of the contrasts and comparisons; for instance, where the expression is used, "May a purified life attest the endless gratitude I feel for the manifestation of the Christ you have given us," there is no intimation that Mrs. Stetson was regarded in the place of Jesus the Christ, but that in her work, with them as practitioners, she was manifesting the spiritual consciousness, or what St. Paul calls the "Mind of Christ." Likewise when Arnold Blome refers to the Truth as the "bread of heaven and the water of Life," and says: "Eating this bread and drinking this water is to me eating the body of Christ, and drinking his blood," the consciousness of life "with Christ in God" is the dominating thought.

Mrs. Mary H. Freshman, one of Mrs. Stetson's earliest students, used the expression: "Ever on upward wing, your flight in supernal order has been so far above all touch of the finite, that I hear the echo of response through the invisible choir singing, 'Well done, good and faithful' teacher; 'enter thou into the joy' prepared by our Leader for you,—a patient, steadfast watcher, 'watch-

The language of spiritual exaltation

ing out.'" As a declaration of the spiritual exaltation in which these practitioners frequently dwelt at their noonday meeting, the foregoing can be readily understood.

The judgment of the Christian world may find in these expressions the very qualities which are hardest to develop, namely, gratitude for help rendered, appreciation for the exposition of the Truth that has brought freedom and spiritual might, and assurance of unmeasured benefit, in return for which the practitioners were now making a loving acknowledgment to a beloved teacher. The following are the letters of the remaining practitioners which were not quoted in the editorial:

Complete letters of remaining practitioners

First Church of Christ, Scientist, New York City,
1 West 96th Street, July 10, 1909.

Your dear love has led us to the "upper chamber" where we rest with you, our guide—and there we hear our beloved Leader's voice saying:

"Beneath the shadow of His mighty wing;
In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:
'Lo, I am with you alway,'—watch and pray."
Miscellaneous Writings, page 389.
(Signed) Margaret Beecher White.

"And afterward shall they come out with great substance" (Gen. xv., 14). Through your teaching as the reflection of the Word given by our beloved Leader, Mrs. Eddy, we are gaining the substance of joy and gladness, and the liberty of the sons of God. With purified hearts we offer you our love and gratitude.

(Signed) M. Augusta Aikman.

You have revealed to us our beloved Leader and man in God's image. Let us express to you, in the new tongue that you have taught us, a love that will manifest the substance that brings understanding of the endless more and more.

(Signed) Sarah W. Hathaway.

"The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love," our holy Leader, Mrs. Eddy, tells us in *Science and Health*, page 501. This ever-present Love has been expressed through your spiritual understanding and demonstration of man. You have taken us back into the real garden of Eden where we can hear God's voice and answer with rejoicing.

(Signed) Kate Y. Remer.

The freedom gained by the recognition of true unity, one with Principle, which separates from finite personality, has led us up to the wholly spiritual idea of man, the Christ consciousness, which gives us dominion over all the earth. The joy of radiating this light of spiritual understanding is heaven, and the gratitude to you, dear teacher, which we feel for this revelation of our loved Leader's body, and our individual membership therein, is beyond expression.

(Signed) Catherine B. Gillpatrick.

Again "the morning stars sing together" in this "high morn" (*Christ and Christmas*). Truth has knocked and has entered, for the ideal man has appeared, and divine Science is demonstrated.

(Signed) Jessie Tuttle Colton.

Jesus said, "Blessed are the pure in heart [thought]: for they shall see God." Our beloved Leader, Mrs. Eddy, tells us, "The seed within itself is the pure thought emanating from divine Mind" (*Science and Health*, p. 508). You, dear teacher, have enabled us to realize the God-given

purity of the complete man, worked out through these two. Thus we discern you as the fruit of the true seed.

(Signed) Margaret Duncan.

We, as conscious members of the divine body, in response to the living Christ, the head, radiate individual thoughts, eternal substance, which comprise the rich furnishing of the "large upper room," a mansion in the Father's house, spiritual building made without hands, eternal things brought to light by this living, ever-present Christ.

(Signed) Ida Constance Pope.

Your marvelous teaching has revealed to my listening ear the melody of heaven, and I lose the finite sense of self, and find my "sense in Soul." Thus as I respond to your infinite touch, in the words of our holy Leader, the divine Mind sends forth "its own sweet harmonies."

(Signed) Mary Reno Pinney.
Organist.

Your wonderful reflection of divine Love has given me a clear sense of my place in the body, the wonderful law and order of spiritual generation, wherein we find our heritage as sons of God. It also has revealed the necessity of a ready response to the outpouring of this Love, in order to receive and partake of the substance bread,' which alone can sustain and refresh, and to drink the wine of inspiration for our daily work.

(Signed) Amelia S. Rowbotham.

The baptism of Spirit has descended upon us, washing away the impurities of mortal belief. You have illumined thought with the light of Love, feeding us with the bread of heaven. We have walked and talked with our beloved Leader, Mrs. Eddy, through you. Our Christ consciousness is lifted up and strengthened with Truth and Love, and we are made a law to ourselves.

(Signed) Steuart C. Rowbotham.

In glorious splendor from seven-hued white,
Our Leader is rending the chaos of night.
She has called in the desert, Come, faithful and true,
And I will reveal you in heavenly hue.
Then forth came our teacher, who knows only right,
With armor and sword of the Spirit made bright.
Though tempest-tossed oft, always loyal to good,
Ever close to our Leader has faithfully stood.
Thus bringing her lambkins and sheep from the wold,
She has blended our hearts in Christ's loving fold.

(Signed) ARTHUR E. OVERBURY.

Jesus said, "Ye shall know the truth, and the truth shall make you free." We, your students, are diligently striving, with your help, to attain to that understanding of Truth, revealed to humanity in this age of our great Leader, as will enable us to prove its divine Principle by living the life and doing the works of our Master.

(Signed) VIRGIL ORMOND STRICKLER,
First Reader.

By the operation of Spirit, our blessed Leader, through you, dear teacher, has called the body and we respond. Thus Life, Truth, and Love, in utter union, is manifested as the "Adorable One" (*Science and Health*, p. 16). Here man appears as neither male nor female, but as compound idea, occupying infinity, and crowned with immortality.

(Signed) SIBYL MARVIN HUSE.

My heartfelt gratitude to you, my blessed teacher, who has led me safely through the wilderness of sin and sorrow, and has shown me the path of holiness which leads to the heights where our beloved Leader, Mary Baker Eddy, lives.

(Signed) MARY E. PEARSON.

When the gift, accompanying their written expression of appreciation, was presented to Mrs. Stetson on the morning of July 10, it proved to be an entire surprise to her. These letters, replete with assurances of loyalty to both Leader and teacher, led Mrs. Stetson to the spontaneous suggestion that the letters be copied and forwarded to Mrs. Eddy, together with the gift of gold which had been collected for Mrs. Stetson.

These assurances of advanced spiritual understanding were sent to the Leader

In doing this, Mrs. Stetson stated that she felt it would be a satisfaction to her Leader and Teacher to read these expressions of loyalty to the Cause of Christian Science and its Discoverer and Founder, Mary Baker Eddy, to which Cause Mrs. Stetson and this group of practitioners were consecrated by training, study, and spiritual demonstration of divine Truth. The gift of gold and the letters, accompanied by the following letter of transmittal from Mrs. Stetson to the Leader, were accordingly sent by special messenger that same evening:

1 West 96th Street, New York City,
July 10, 1909.

My precious Leader:—I have just this morning received these letters and the box from twenty-five practitioners in our church Reading Room. They were a great surprise to me, and were written hurriedly at the suggestion of one student. No one knew what the others had written. I have had Mr. H. . . copy these letters and the students have signed them. Thus you may read them more readily. They make a letter which you will appreciate as demonstration of the one Mind; all "of one accord in one place." They were sent to me as expressions of loving gratitude the day before our Communion service. I feel they belong to you, dearest, and are your fruit; for without your divine instruction and

"Demonstration of the one Mind"

Christly guidance I should not have had them, so I send this copy of the dear letters to you, with the type of the gold of human character which is fast melting into spiritual understanding in each of these students.

You asked me years ago this question, "Augusta, lovest thou me?" I answered, "Yes, beloved Leader, I love you."

"These are thine, Holy One"

Again you repeated the query, "Lovest thou me?" and again I replied, "Yes, I love you, my Leader, Teacher, and Guide to eternal Life." Then you said, "Feed my sheep." I have earnestly and prayerfully endeavored to do this. These are thine, Holy One; I trust they are all strong in Christ, and are armored with spiritual understanding and love to meet the tests that are before them in this crucial hour. They are daily going forth to battle with the beast and the false prophet, confident that Christ goes before them to destroy the claim of lust and hypocrisy, and to reveal God and His body—the spiritual universe. May none fall away! They desire to honor you, our great forever Leader; they have come up out of great tribulation, and have washed their robes.

I feel that my prayers and my alms are come up before God. We are observing your advice in the Manual, Article XXX., Section 7, and are rejoicing that "the devils are subject unto us through thy name." These are evidences of the preparation made in "the large upper room," where the last supper may be eaten, when we are ready to receive the ascended One coming to his-her own never to depart.

During our Communion service to-morrow we shall look for the "reappearing" of our Lord, and shall silently "commune with the divine Principle, Love" (*Science and Health*, p. 35).

Precious Leader, my love for you is inexpressible. God grant my constant prayer that I may be worthy to be called

Your faithful, obedient, loving child,

AUGUSTA.

How Mrs. Eddy received this gift is told in the same kindly Christian spirit in which the gift and letters were sent. Her response, dated Brookline, Mass., July 12, 1909, and published in the *Sentinel* of July 17, is given below:

Mrs. Eddy's kindly acknowledgment

BOX G, BROOKLINE, MASS.,
July 12, 1909.

Mrs. AUGUSTA E. STETSON, New York City.

Beloved Student:—I have just finished reading your interesting letter. I thank you for acknowledging me as your Leader, and I know that every true follower of Christian Science abides by the definite rules which demonstrate the true following of their Leader; therefore, if you are sincere in your protestations and are doing as you say you are, you will be blessed in your obedience.

The Scriptures say, "Watch and pray, that ye enter not into temptation." You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed. Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend.

"Watch and pray"

You have been duly informed by me that, however much I desire to read all that you send to me, I have not the time to do so. The Christian Science Publishing Society will settle the question whether or not they shall publish your poems. It is part of their duties to relieve me of so much labor.

I thank you for the money you send me which was given you by your students. I shall devote it to a worthy and charitable purpose.

Mr. Adam Dickey is my secretary, through whom all my business is transacted.

Give my best wishes and love to your dear students and church.

Lovingly your teacher and Leader,
MARY BAKER EDDY.

The so-called "Composite Letter" was completed and sent to the Leader with the gift of gold on Saturday, July 10, 1909. They were delivered at the home of Mrs. Eddy at Brookline, on Sunday morning, July 11. On the 12th, Monday, the Leader acknowledged their receipt in the letter set forth above. In that letter of Mrs. Eddy's, the appreciation and kindly counsel of the head of the Church to a devoted band of followers found expression. The motive of the several writers and of the sender was in no sense misconstrued, because Mary Baker Eddy knew too well the tested integrity of the one whom she addressed in that letter as "Beloved Student," and through whom she sent "best wishes and love to your dear students and church." That was the normal attitude of the Leader toward followers in whom loyalty was the keynote of their character.

Loyalty to Leader, the keynote of "Composite Letter"

CHAPTER XVI

THE PHYSICAL *VERSUS* THE SPIRITUAL PERSONALITY

THE Leader's letter of July 12, 1909, to Mrs. Stetson, brought out a clear line of cleavage among adherents to Christian Science into two great divisions of thought. One of these was fittingly expressed in the Leader's letter as referred to above. Mrs. Eddy took the spiritual view of these letters which were written from the premise of a wholly spiritual consciousness and man as spiritual idea. From the spiritual standpoint this "Composite Letter" was a normal expression of spiritual advancement away from the human concept of physical personality and personal relation.

From that view-point the Leader saw no occasion for warning teacher or students to any further extent than to say "Beloved! you need to watch and pray that the enemy of good cannot separate you from your Leader and best earthly friend," at the same time expressing her confidence in Mrs. Stetson by the recognition that "You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed." Did not this signify that Mrs. Eddy knew that Mrs. Stetson was alert to the working and subtlety of animal magnetism?

Spiritual import of the Leader's letter

There can be no doubt that the majority of students of Mrs. Stetson shared the spiritual understanding of the scientific relation of teacher to student. Out of the twenty-five practitioners, nineteen of them were so clear in their own thought on this subject that their understanding of this spiritual relation could not be reversed. On the secure foundation of spiritual personality or individuality they were enabled at every turn of the controversy and in every condition of mental experience, not only to distinguish between what was false and what was real, but also to be prepared to withstand any attempt at reversal of Truth.

Conflicting concepts of personality

On the other hand, there were six of Mrs. Stetson's students among the contributors to the "Composite Letter" who, failing to observe the distinction between the material and the spiritual personality, were not prepared to protect themselves against confusion. They, under the test which came later, fell back upon the material concept, and from that view-point sat in judgment adversely on their own contributions to the "Composite Letter." It was for them that Mr. McLellan's editorial had a meaning and a reason for existence; because they, whether consciously or unconsciously, discovered themselves adhering to a human concept of their teacher, from which the Leader deemed it wise to call them to awake, in the letter of July 23, 1909 (*Christian Science Sentinel*, October 16, 1909). That letter, though addressed to Mrs. Stetson as the Leader's student, was intended both for her as teacher, and for her students, because of the Leader's foresight that, if the human concept of personality in the teacher-student relation were allowed to exist, it must involve

The human concept a source of danger

danger to all concerned. The letter read as follows:

BROOKLINE, MASS., July 23, 1909.

My Dear Student:—Awake and arise from this temptation produced by animal magnetism upon yourself, allowing your students to deify you and me. Treat yourself for it and get your students to help you rise out of it. It will be your destruction if you do not do this. Answer this letter immediately.

Leader's command "Awake and arise"

As ever, lovingly your teacher,

(Signed) MARY BAKER EDDY.

The above letter points out with remarkable directness the kind of error to which the human concept of personality leads. The primary object of Mrs. Eddy's letter was to release Mrs. Stetson, her own student, from the perilous undertow of any tendency to deify the human on the part of Mrs. Stetson's students. It really adds substance to what was contained in the second paragraph of the Leader's letter of acknowledgment of July 12, and defines more clearly the specific form of temptation which has to be resisted to avoid the fatal consequences of subordinating the spiritual to the human concept of personality.

Perilous undertow of human deification

Mrs. Stetson's answer, which the Leader's letter called for "immediately," went by the mail of July 24, or the same day on which the Leader's letter of the previous day was received. This answer was never published in any of the official organs of The Mother Church, but is given in complete form herewith.

In this letter Mrs. Stetson states her own understanding: (1) The relation of her Leader to herself, (2) the relation of herself as teacher to her students, and (3) the relation of Truth or spiritual power, as she understands her Leader's teachings, in its bearing on human conditions. This letter is vital with obedience in every line:

Threefold aspect of Mrs. Stetson's answer

7 West 96th Street, New York City,
July 24, 1909.

Reverend Mary Baker Eddy,
Chestnut Hill, Brookline, Mass.

My precious Leader:—Your dear letter of to-day is before me. I thank you for your continued watch-care during this perilous passage (through material sense to Soul) from the will of the flesh, or human energy, which embodies itself in physical personality, to the will of God, or divine energy, which dissolves finite personality together with all the phenomena of the carnal mind, and reveals Spirit, God, as the only creator, and man as His image and likeness, the compound idea or divine personality, the reflection of the infinite Person.

In your *Message to The Mother Church for 1901*, page 41, I read:

"Do Christian Scientists believe in personality? They do, but their personality is defined spiritually, not materially—by Mind, not by matter. We do not blot out the material race of Adam, but leave all sin to God's fiat—self-extinction, and to the final manifestation of the real spiritual man and universe. We believe, according to the Scriptures, that God is infinite Spirit or Person, and man is His image and likeness: therefore man reflects Spirit, not matter."

"Personality is defined spiritually"

I have always tried to teach my students to differentiate

between finite and infinite personality, between the physical personality, which is the image of the beast or so-called mortal mind, specifically named animal magnetism, and the divine personality, which is the image of God—the spiritual idea or Christ. By failing to discern this difference some of my students in the past have lost "the way." "Jesus demonstrated Christ" (*Science and Health*, p. 332). He showed the way by which humanity could escape from the bondage of fleshly personality; he designated the Christ as "the way" when he said, "No man cometh unto the Father, but by me," and "He that hath seen me [the spiritual idea or my individuality] hath seen the Father."

For lack of spiritual discernment some lost the way

The sensuous world refused, and continues to refuse, to follow and obey the impersonal Christ which Jesus and you, my beloved Leader, have declared. They held him in the bonds of personal sense. The wise see you to-day as the Messiah, or the Anointed of God to this age, fulfilling the law of Love. They do not deify your *human* personality, but will not lose sight of your *spiritual individuality*, or God with us. Although all of my students have been taught this, doubtless some have not assimilated it.

"They do not deify your *human* personality"

In your letter to me, which was published in the *Sentinel* of July 17th, you thanked me for acknowledging you as my Leader. I have always delighted to revere, follow, and obey you as my Leader, to whom I pay loving, loyal allegiance. I am abiding by the divine rules laid down in your writings, and am following your Christly example so far as Love reflected in love illumines the way. This sincere endeavor to possess the Mind of Christ must bring its blessing. Your comforting assurance that I am "aware that animal magnetism is the opposite of divine Science"[1] gives me renewed courage to wield the two-edged sword of Truth and Love with intent

"I am abiding by the divine rules"

[1] See page, 155.

to decapitate this opponent, the beast and false prophet; for the lie, lust, and hypocrisy, which contend against innocence and truth—the Lamb of Love, shall not continue to engender and develop, for God worketh with us.

Precious Leader, I am watching and praying that "the enemy of good" cannot "separate"[1] me from you, my Leader and Teacher. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us [me] from the love of God, which is in Christ Jesus our Lord"—and Mary Baker Eddy, my beloved Leader, "and best earthly friend."[1]

Cannot be separated from Leader

I have always taught my students to love and reverence you as the one whom God has appointed to voice His Word to this age.

What Mrs. Stetson taught her students

My students know that I am endeavoring to obey your teaching and demonstrate Christ, and for this reason they, in turn, have confidence in me as a teacher and demonstrator of Christian Science. For twenty-five years, "the enemy of good" has been using every subtle suggestion to separate me from the Christ which you represent, and are demonstrating, but it has signally and utterly failed. If my students have shown more zeal than wisdom in expressing their love for their Leader, and for their teacher, I will try still further to warn them of the danger of deifying *physical* personality. I believe, however, that they are clear on the fact that "none is good, save one, that is, God," and His idea, and that "I can of mine own self [material self] do nothing," "But the Father that dwelleth in me [in my spiritual individuality], He doeth the works."

"I am endeavoring to obey your teaching"

As you continue to demonstrate the "infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (*Miscellaneous Writings*, p. 22), may wisdom enable

[1] Mrs. Eddy's letter, July 12, 1909. See page 155.

me to maintain, through you, God's idea, the consciousness of my unity with Him. This I believe I have always done in the letter, and in an ever increasing degree in the spirit. I have taught my students to look straight at and through the brazen serpent of *false* personality, and to behold the immortal idea, man, where the mortal seems to be. Malicious animal magnetism still persists in its efforts, by its indiscriminate denunciation of personality in general, to slay the spiritual idea, Christian Science, to which you have given birth. I understand your teachings to mean that we must judge righteous judgment, and discern between the false and the true, so that, when bidden by the Lord of the harvest, we may bind the tares into bundles to be burned, while we gather the wheat into the garner. No man can serve two masters, but every man must serve one master, Christ.

The Scriptures show us that in every age God has spoken through a person. Abraham, Moses, Samuel, David, Jesus, and Mary Baker Eddy, are some of the human names by which God's chosen representatives have been known in history. You refer to this fact in *Miscellaneous Writings*, page 308, "personal revelators will take their proper place in history, but will not be deified."

Beloved Leader, you are ever speaking to my heart, "Awake!" and I reply,

"I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way."[1]

Your loving child,
AUGUSTA.

Leader's expression of continued confidence

The Leader's continued affection for and confidence in Mrs. Stetson, as a loyal and obedient student of her teachings, is expressed in her letter of August 30, 1909, in which Mrs.

[1] *Miscellaneous Writings*, page 398.

Eddy directs that "The Holy Bible, Science & Health, and The Mother Church Manual" shall be followed as "safe guides."

Box G, Brookline, Mass. August Thirtieth, 1909.

Mrs. Augusta Stetson, C. S. D.
7 West Ninety-sixth Street,
New York City.

My Dear Student:

Your kind letter was duly received. You know that I love you and you know that God has made, and is making His ways and works manifest through Divine Science. I trust He will direct your path in the footsteps of His flock. The Holy Bible, Science & Health and The Mother Church Manual are your safe guides, follow them.

I have not the time to think of the Students in all their varied duties of life, but I have the faith to leave them in the hands of God, who giveth to all men liberally and upbraideth none.

As ever yours in Christ,
Mary Baker Eddy.

The Leader's "Instruction" on man's immortality

The issue as to the Leader's teachings on the question of immortality *versus* mortality continued to be so misunderstood by many as to call forth from Mrs. Eddy the following clear enunciation as published in the *Christian Science Sentinel*, September 3, 1910:

INSTRUCTION BY MRS. EDDY.

We are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy's reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scien-

Box G, Brookline, Mass.

August
Thirtieth,
1909.

Mrs. Augusta E. Stetson, C.S.D.
7 West Ninety-sixth Street,
New York City.

My Dear Student:

Your kind letter was duly received. You know that I love you and you know that God has made, and is making His ways and works manifest through Divine Science. I trust He will direct your path in the footsteps of His flock. The Holy Bible, Science & Health and The Mother Church Manual are your safe guides, follow them.

I have not the time to think of the Students in all their varied duties of life, but I have the faith to leave them in the hands of God, who giveth to all men liberally and upbraideth none.

As ever yours in Christ,

Mary Baker Eddy

Facsimile letter from Mrs. Eddy to Mrs. Stetson.

tists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy's reply follow.

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it."

MRS. EDDY'S REPLY.

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

MARY BAKER EDDY.

CHAPTER XVII

TREATMENT OF SIXTEEN PRACTITIONERS BY THE MOTHER CHURCH DIRECTORS

DURING the two weeks preceding September 24, twenty-five of the New York practitioners were called to Boston by The Mother Church Directors for a "Conference." All of them responded and attended at the time and place designated in the request. The accounts by the practitioners themselves of their reception and treatment on this occasion are given in the following statements.

The Mother Church Directors summon practitioners

In recording his relations with the Directors of The Mother Church in this alleged "Conference," Mr. Arnold Blome declares:

When called as a witness in September last, the Directors said: "Mr. Blome, we do not need your testimony." As I had been at the twelve o'clock meetings I should have been an important witness, but I realized then that the whole proceedings were but a form, and Mrs. Stetson was already condemned by the Board of Directors.

Mrs. Stetson already condemned

Mr. Dittemore said on this occasion, "Mr. Blome, is it not a fact that mostly all of the practitioners are glad the time has come that they should be free from the domination of Mrs. Stetson, and that fear alone has held them to the conditions in First Church, New York?" This was new to me, and an evil suggestion.

Mr. Allison V. Stewart said, "Mr. Blome, why don't you open your heart to us—we are your friends—as Mr. Verrall who testified before you." The spirit and fruits of Mrs. Stetson's teachings were carefully avoided in the taking of testimony. Motives, acts, and occasions which prompted certain sayings and defenses in the practitioners' meetings were not considered, and all stress was laid upon words and names used. This could, under the circumstances, only lead to false conclusions and distorted concepts of Mrs. Stetson's teaching and practice of Christian Science.

The Directors manifested no divine love in the taking of testimony. The whole proceeding was cold, and official in the extreme, and the witnesses answered under these difficulties.

Below is Miss Colton's written account of her experience. After a careful preparation for her appearance before The Mother Church Directors she responded to their call on September 19, but was actually called on September 20, 1909. She says:

Miss Colton's account

From shortly after 1:30 P.M., I was alone in the room. My thoughts were so far away and out from the evidences of the senses that the hours had not dragged nor was I weary. I certainly resisted in no degree whatever the summons before the Directors of The Mother Church.

It seemed a great privilege to find myself within those walls, a member of The First Church of Christ, Scientist, Boston. It was not a material organization, but a state of spiritual consciousness proved to our Leader "for forty years in succession;" which she has since told us of in her letter of November 13, 1909.[1]

This consciousness I felt in a degree that day,—it was the consciousness of immortality. I remembered that I was there at the Directors' own request to "confer" with

[1] See page 92.

them, therefore it was with spiritual cooperation that I gave my hand to each of the Directors in turn before I was seated.

Astonished at Directors' manner

On looking from face to face before me, I was completely astonished at the hard cold expressions. This was especially noticeable in Judge Smith.

The "interview" took place on September 20, 1909, and was in substance as follows:

Judge Clifford P. Smith addressed me by name, and read to me from the Church Manual the following By-Laws: ARTICLE XI., COMPLAINTS. **Authority.** SECT. 5. "The Christian Science Board of Directors has power to discipline, place on probation, remove from membership, or to excommunicate members of The Mother Church. . . ." Also, ARTICLE XII., TEACHERS. **Misteaching.** SECT. 2. "If a member of this Church is found trying to practise or to teach Christian Science contrary to the statement thereof in its textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, it shall be the duty of the Board of Directors to admonish that member according to Article XI, Sect. 4. Then, if said member persist in this offense, his or her name shall be dropped from the roll of this Church."

Judge Smith then asked me—Had I been to Pleasant View? I answered that I had, as they all must know. (I had been examined as to my standing in Christian Science by this same Board of Directors, with the exception of Mr. Allison V. Stewart and Mr. John V. Dittemore, in July of 1906, on my way to Pleasant View.)

Judge Smith continued: "Did you repeat at the twelve o'clock meetings certain things as having come from Mrs. Eddy?"

I replied: "Mrs. Eddy told me certain things to tell my teacher, and to the practitioners."

Declines to divulge Leader's personal messages

Judge Smith asked me what these things were. I replied that I did not consider I had a right to tell them there. No further reference was made to Pleasant View.

Judge Smith then asked me a series of questions com-

prised in one sentence of much length and requested me to reply by either "Yes" or "No." They were questions of a most serious nature, being in part open charges against Mrs. Augusta E. Stetson—and anything less than a positive "No" would be false—while the remainder of the questions demanded as equally a decided "Yes." I hesitated, and Judge Smith said: "I will repeat the question." With the second hearing of the questions (not "question"), I was aroused to the situation that I was being asked to reply in such a manner that in either case of "Yes" or "No," Mrs. Stetson would be falsely condemned.

Refuses to make misleading answers

I made a protest, saying that I could not reply to a number of questions when more than a half required the opposite answer.

Judge Smith raised his hand in protest, and in a voice loud and imperative, he said: "Answer *yes* or *no*!"

"Judge Smith," I said, "it would be *false evidence* if I replied to these questions as a whole, *yes* or *no*!"

His anger increased, and he said I was unlawful, or to that effect. I said I did not wish to be, and would answer each question *at a time* to the best of my ability, wherewith he paced the floor before me in unmistakable anger and demanded "'*Yes*' *or* '*No*'!"

I replied again—in no undecided way—that by answering those questions by a single "Yes" or "No," it would be *impossible* for him to obtain honest evidence!

Official examiner's conduct

"Miss Colton," he shouted, and he raised his hand with the papers in them, "proceedings shall cease in your case, and you will have given no evidence. Do you refuse to answer these questions?"

I replied, "*I do.* I *refuse* to answer these questions!"

The sense of the error at this point swept over me. No words can convey any part of what this scene was, as having occurred in the Board Room of The Mother Church.

The investigation continued. In not one single instance

was I allowed to explain a metaphysical point, from which basis the statements quoted were given. I was not permitted to use an illustration, references from the Bible or the Christian Science denominational textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. This brought out an erroneous *conclusion* on every question, exactly the reverse of the truth.

Before an ordinary court of justice such procedure on the part of an examiner of a witness would call for protection from the Bench against the violation of the ordinary rights of witnesses. Nor was there any necessity for resort to such tactics with a witness who was willing and ready to answer to the extent of her knowledge and belief. Preparation of the mind for bearing witness to the truth was certainly admirably exemplified in this case, yet all that exalted purpose to cooperate with The Mother Church authorities was apparently set at naught.

Miss Mary Reno Pinney's account of the September hearings at Boston is brief, but much to the point in revealing the conditions and purposes which she regarded herself as confronting in the Directors' Room at The Mother Church in Boston. In her statement below is given the judgment of a capable practitioner upon the capacity of her examiners to understand the subject with which they were dealing:

Miss Pinney's account

On September 22, 1909, I received the following telegram:

"BOSTON, MASS.

"MISS MARY R. PINNEY,

. . . "New York City

"Directors wish to confer with you Friday morning at nine o'clock.

"J. V. DITTEMORE, *Secretary*."

Accordingly I went to The Mother Church in Boston, Massachusetts, at the appointed time. I was not called to appear before the Board of Directors until twenty minutes after one. Judge Clifford P. Smith and Mr. Virgil O. Strickler were present in addition to the entire Board.

I was in the Board Room twenty minutes, during which time I was severely catechised regarding the teachings of Mrs. Augusta E. Stetson, C.S.D., special reference being made to the twelve o'clock practitioners' meetings held in First Church of Christ, Scientist, New York City. The character of the questions asked, the method of conducting the examination, and the absolute reversal of Mrs. Stetson's teachings, evidenced either an unwillingness or an inability to comprehend divine metaphysics.

Severely catechised regarding Mrs. Stetson

The discussions in our twelve o'clock meetings were carried on by trained mental workers, who were dealing with high metaphysical points from a purely Christian basis, such as could not be understood or viewed from a material standpoint, or interpreted by minds unprepared spiritually. During this examination, I was forced to observe the lack of brotherly love, and the absence of a Christian spirit. Article VIII., Section 1, and Article XXIV., Section 5, of The Mother Church Manual, provide that all members of The Mother Church shall manifest the spirit of brotherly love. Also in *Retrospection and Introspection*, page 72, Mrs. Eddy says, "In the practice of Christian Science one cannot impart a mental influence that hazards another's happiness, nor interfere with the rights of the individual."

Unfriendly spirit of examination

Another witness, Miss Antoinette L. Ensworth, in describing her experience at this hearing, makes the following statement, as of record:

Miss Ensworth's account

When I was finally called to the Board Room, I was much surprised to find besides the Directors, the First Reader of

The Mother Church, and the First Reader of First Church of Christ, Scientist, New York City. It was said by the Directors that they were there by invitation. A By-Law from the Manual was read, Article XII., Section 2 (Misteaching), and then the First Reader of The Mother Church began a series of questions.

"I was overwhelmed by the manner of those in authority"

The entire examination, for it was not a "conference," being all on one side, was carried on from a standpoint of a material basis. I was told to answer "Yes" or "No" to two or three questions in one, where the answer, to be correct, must be "Yes *and* no." But any explanation on my part, or any statement of Truth declared was ruled out. Constantly declaring God's omnipotence, and knowing the powerlessness of hypnotism and mesmerism, understanding the law of reversal and how to handle the false claim of malicious animal magnetism, I tried to hold to the spiritual fact and to what I knew to be the truth of the situation. My answers were somewhat confused, for I was overwhelmed by the manner of those in authority.

Miss Huse's account

Miss Sibyl M. Huse, another practitioner who responded to The Mother Church Directors' request to appear for a "conference" with them in Boston, also bore witness to the manner in which the Board sought to get information on the subject of this inquiry. In refusing to allow such explanations as would give to answers their true meaning, these practitioners were put in the position of being liable to bear false witness unintentionally, and of which technical advantage might be taken in the misuse of their statements. Miss Huse, in reviewing her experience as a witness in the Directors' Room at Boston, says:

On September 20, 1909, I received a letter from the Clerk

of The Mother Church, saying: "We wish to confer with you. . . ." I obeyed the call and was in the Clerk's Room in Boston, at the appointed hour. As others were in "conference" with the Directors, I spent the entire day in silent communion with God and in earnest study of our Leader's writings, so that I might be consciously under the law of Spirit, and respond to every spiritual demand. The next day I was called before the Directors. Instead of a "conference," I found I was to be questioned as to the teaching and practices of my teacher, Mrs. Augusta E. Stetson. I felt at once that Judge Smith, in the role of questioner, had taken his position in absolute opposition to Mrs. Stetson.

Spiritual preparation

The questions asked me were of such a nature that an immediate answer of "Yes" or "No" would have given an erroneous impression—would have been no answer. The only answer desired, or required, or permitted, was "Yes" or "No," as to whether statements had been made by Mrs. Stetson. Unless the setting, the occasion, the motive, the intent and spiritual content of such statements were given, it would be impossible to convey the truth by saying "Yes" or "No." In view of all this, I refused to answer the question, "Have you ever heard Mrs. Stetson say that the church of which she is a member is the only legitimate branch church in New York City?" This question cannot be answered "Yes" or "No." It is both "Yes" *and* "No."

Refuses to answer by mere "Yes" or "No"

Mrs. Stetson was considering the spiritual foundation and superstructure or Church. I perfectly well understood this, for the accompanying conversation and setting of the declaration induced such understanding. She had taught me that in order for a church to be a legitimate branch, it must be of like nature with the Vine, of which Mrs. Eddy said, it is "the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life."

First Church of New York was struggling to maintain a firm foothold in this great city, when a number of its mem-

bers went out from it to form another church. The Cause was not growing so rapidly as to justify or necessitate this movement; it was not in obedience to the divine law, "Multiply, and replenish the earth;" it was division—in other and clearer terms, it was schism not unity. As legally chartered branches of the Boston organization, Mrs. Stetson never failed to recognize all the Christian Science churches. Those churches, however, that had been the outcome of rivalry and ambition, she knew, and I know, are not legitimate branches of that Mother Vine which shall fill the earth with its branches laden with fruit.

Reason for refusal

In refusing to hear such explanation, and in making it impossible to convey our teacher's teaching, I consider that our questioners were not "impelled by an honest purpose to arrive at the truth, the whole truth, and nothing but the truth in relation to conditions and practices in First Church of Christ, Scientist, New York." In which case they were not obedient to Article VIII., Section 1. "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. . . ."

Miss Hathaway's account

In the course of Miss Sarah W. Hathaway's examination before the Board of Directors in Boston, she recounts the following:

Rebukes examiner

At one time Judge Smith said to me: "I want you to answer 'Yes' or 'No' to my question. Answer it at once!" (Stamping his foot.) I said: "Judge Smith, I have given you no right to speak to me in that manner, and I refuse to answer you under those circumstances." He made no apology, but he tried the question in another way and I answered it. He said, "Now you can answer my question in your own way if you choose." I answered him, and then he put on his hat and went out of the room. He never questioned me again. Mr. McLellan and Mr. Dittemore did the rest.

Miss Hathaway was asked: "Were any of their questions of such a nature that it was impossible to answer by 'Yes' or 'No' as demanded by them?" She replied: "Every question that was given to me, for they would give one question, and to that I would have answered 'Yes,' and then they gave me questions that were so utterly impossible that I should have had to lie if I had said 'Yes' or 'No.'"

Should have had to lie if she said "Yes" or "No"

Mrs. M. Augusta Aikman's recital of her experience at the September hearings in the Board Room at Boston, indicates the mental atmosphere there encountered:

Mrs. Aikman's account

On the twenty-second of September, 1909, I received a note which read as follows: "Dear Mrs. Aikman: We wish to confer with you in the Directors' Room of The Mother Church, on next Thursday morning, Sept. 23rd, at nine o'clock. Please arrange to be present at that time." Signed, "Christian Science Board of Directors."

In compliance with this request I appeared before the Board at the appointed time, and was told that Judge Smith, who was present as First Reader, would question me. He then told me that I was there to be examined on Article XII., "Misteaching," Section 2, which he read to me as follows:

"If a member of this Church is found trying to practise or to teach Christian Science contrary to the statement thereof in its textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, it shall be the duty of the Board of Directors to admonish that member according to Article XI, Sect. 4. Then, if said member persists in this offense, his or her name shall be dropped from the roll of this Church."

As Judge Smith questioned me in connection with this By-Law, it became apparent that I was there to testify

or witness as to Mrs. Stetson's teachings. I was told that questions must be answered "Yes" or "No," and not in the "fourth dimension," but as a "mortal to mortals." I felt that I was being dealt with by a lawyer who was merciless in his determination to convict, through my testimony, one who had already been judged guilty. The questions were many of them personal and irrelevant. There seemed to be a desire to catch or trip me, to intimidate and cause me to contradict myself. Finally Judge Smith said to me, "You act as if you thought some one was already prejudged." I replied, "I certainly do, Judge Smith."

Seeming determination to convict

I was soon dismissed, feeling that I had been entirely misunderstood, although I had answered the questions truthfully and correctly, according to my understanding of our Leader's teachings. The First Reader of First Church, New York, was also present at this conference.

It can hardly be said that the witnesses, who were examined under such trying circumstances and who were subsequently not allowed a copy of their testimony, were justly treated. In not a single case, so far as our information goes, were the witnesses permitted to see a transcript of what they were recorded as saying under the examination of Judge Smith before the Board of Directors. In at least two known cases, direct application was made to the Board of Directors for a copy of their testimony. The letter from Miss Mary E. Pearson to the Board, and Mr. Dittemore's reply follow:

New York City,
April 3, 1910.

Mr. J. V. Dittemore, *Secretary*,

Dear Mr. Dittemore:—Will you kindly send me a copy of

my testimony, given before the Board of Directors in Boston, at your earliest convenience?

Very sincerely yours,
(Signed) MARY E. PEARSON.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

April 4, 1910.

MISS MARY E. PEARSON
New York City

My dear Miss Pearson:—The record of testimony taken before The Christian Science Board of Directors is never given out. Similar requests to yours have always been refused, and it is, therefore, necessary to decline in this instance.

Miss Pearson refused copy of her testimony

Very sincerely,
(Signed) J. V. DITTEMORE,
Secretary of THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

We also insert Mr. Arnold Blome's request for his testimony, and Mr. Dittemore's reply:

NEW YORK CITY, N. Y.

To the Directors of
The First Church of Christ, Scientist,
Boston, Mass.
Mr. JOHN V. DITTEMORE, *Sec'y.*

Gentlemen and Brothers in Truth:—Lovingly and prayerfully I ask you to kindly send me a copy of my testimony given recently before the Directors of The Mother Church in regard to the teachings of Mrs. Augusta E. Stetson, C.S.D. I might state various reasons all of which are to bring out

Mr. Blome requests copy of his testimony

facts and truths concerning my own and others' well being in Christian Science.

Hoping you will grant my request, I remain,

Yours lovingly,

(Signed) ARNOLD BLOME.

Nov. 14th, 1909.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

November 24, 1909

Mr. ARNOLD BLOME,
New York City

Dear Mr. Blome:—Please pardon my delay in acknowledging your letter of November fourteenth.

Request denied

I regret to say that I will be unable to comply with your request as the Board of Directors has denied similar requests before hearing from you.

There is only *one* Christian Science and if you practise according to the teachings of our Leader, Mrs. Eddy, you will make no mistakes. "It is Christian Science to do right, and nothing short of right-doing has any claim to the name." (Science and Health)

Very truly yours,

J V D—W (Signed) J. V. DITTEMORE, *Secty.*

Portions of testimony had been used by others

Notwithstanding that Secretary J. V. Dittemore stated in his letter of April 4, 1910, that "The record of testimony taken before The Christian Science Board of Directors is never given out," yet it is a fact that at least a portion of this very testimony was in the possession of V. O. Strickler of New York City, and that such portion as he elected was made public by him.

Soon after the foregoing "Conference," sixteen of these practitioners were "admonished," by a letter, and the cards of eight of them were removed from *The Christian Science Journal* by order of the Board of Directors. The remaining eight had no cards in the *Journal*.

Were By-Laws observed in removing practitioners' cards?

Was the action of the Board of Directors in removing the cards of the practitioners (in October, 1909) from The Christian Science Journal, in accord with the By-Laws?

This action was presumably taken under Article XXV., Section 9, which reads as follows:

> No cards shall be removed from our periodicals without the request of the advertiser, except by a majority vote of the Christian Science Board of Directors at a meeting held for this purpose or for the examination of complaints.
>
> Members of this Church who practise other professions or pursue other vocations, shall not advertise as healers, excepting those members who are officially engaged in the work of Christian Science, and they must devote ample time for faithful practice.

Action against these practitioners of First Church, New York City, was taken without previous notice to them, and no trial was accorded them prior to the infliction of this punishment.

Examining the By-Law referred to, the question arises: Is the removal of a card a matter of church discipline under the meaning of Article XI., Section 4? In this case, no other than an affirmative conclusion is possible; for a penalty was inflicted tending to discredit those involved before the Christian Science Field and the world. The removal of these cards was an attempt

to take away their status as recognized Christian Science practitioners,—that being their profession and sole vocation.

This action cannot be taken "except by a majority vote of the Christian Science Board of Directors at a meeting held for this purpose or for the examination of complaints." This action, therefore, is an official church action involving discipline and the requirements of Article XI., Section 4, we believe, should "have been strictly obeyed." If the action was taken as the result of a complaint, the requirements of Article XI., Section 4, certainly are binding; but if not, it must be action taken at a "meeting held for this purpose," which makes the action the *official action of the Church*, and it is idle to say that this is not the infliction of discipline. To hold otherwise is, in our judgment, a clear evasion of the spirit as well as of the letter of the By-Laws.

Removal of cards involved discipline

This is still more clear when this By-Law is considered in the light of its history and context as it was originally framed. The provision as to the removal of cards first appeared in the Church By-Law published in the *Sentinel* of April 26, 1900, which reads as follows:

Church By-law.

BY MARY BAKER G. EDDY.

Only the Christian Science Board of Directors, and the First Reader of the Mother Church shall be present at meetings for the examination of complaints against Church members. Only the Board of Directors, and the First Reader shall confer, or vote on cases of complaints and church discipline. A complaint against a member of the Mother Church [*a*] shall be laid before this Board; and within thirty days thereafter the clerk of the Church shall

address a letter of inquiry to the member complained of, as to its validity. If the previous Christian character of the accused member is good, his reply to the clerk contradicting the accusations, or his confession thereof, and compliance with our Church Rules shall be sufficient on behalf of said member for the Board to dismiss the subject, and the clerk of the Church shall immediately so inform him. [*b*] The complainant, on a second offence of this kind, shall be subject to discipline and dismissal from this Church. No cards shall be removed from our periodicals except by a majority vote of the Christian Science Board of Directors, and First Reader—at a meeting of the Mother Church held for this purpose—or for the examination of complaints. No Church discipline shall ensue until the requirements in [1] Article XXVI., Section 6, of our Manual have been strictly obeyed.

In the Twenty-fourth Edition of the Manual, published in 1901, the above appears as Article XXII., under the general title "Discipline," and under the sub-title "Complaints," and it is to be noted not only that this provision as to the removal of cards is made a part of the By-Laws relating to "Discipline," but, in the original By-Law, is followed immediately by the provision that,—"No Church discipline shall ensue until the requirements in [1] Article XXVI., Section 6, of our Manual have been strictly obeyed."

See Manual, Art. XXII., 24th Edition

Our Leader, Mrs. Eddy, therefore, considered the removal of cards from the Church periodicals as "Church Discipline." This By-Law continues to appear under the general title of "Discipline" until the Seventy-third Edition, published in 1908, when the By-Laws were rearranged, and it then appeared under the general heading "The

Leader regarded removal of cards as discipline

Christian Science Publishing Society," as Section 9 of Article XXV., but the substance of the By-Law is the same. It cannot reasonably be said that the mere arrangement of order in the By-Laws relieved the Directors from the Christian duty enjoined by our Master in Matthew, and reaffirmed by our Leader in the By-Laws (see Article XI., Sections 2 and 4, 1909), of first going privately to a fellow church member and telling him of his fault, before publishing that fault to the world. The By-Laws, we believe, were clearly violated, both in letter and in spirit.

Were not By-Laws violated?

This By-Law, published April 26, 1900, was again published in the *Sentinel* of May 10, 1900, in substantially the same form, but with the following important changes, to wit:

(*a*) After the words "A complaint against a member of the Mother Church," appear the words in italics, "*if said member belongs to no other church.*"

(*b*) The words "The complainant, on a second offence of this kind, shall be subject to discipline," are changed to read, "Also, the complainant shall cease to speak ill of him, or be subject to discipline and dismissal from this Church."

(*c*) The following new paragraph is added:

"A member of the Mother Church, and a member or the Reader of a Branch Church of Christ, Scientist, shall not send to the Mother Church a complaint against another member of a Branch Church. Each Church shall separately and independently discipline its own members,—if this sad necessity ever occurs."

In the Manual, Twenty-fourth Edition (1901), the above appears as Article XXII., under the general caption "Discipline" and sub-title "Complaints;"

in the Twenty-ninth Edition (1903) the same appears under Article XXI.; in the Fifty-seventh Edition (1906) the arrangement differs and "*First Reader*" *does not appear as qualified to be present at Board Meetings*, etc.; in the Fifty-seventh Edition, the By-Law, "Removal of Cards" appears under Article XXI., under general caption "Discipline" and sub-title "Complaints," but is a separate section, Section 4.

First Reader not to be present at Board Meetings

1908—Sixty-eighth Edition is the same.

" —Seventy-second Edition is the same.

" —Seventy-third Edition is the same.

(Note. This is the official authorized Edition—see Article XXXV., Section 2, of later Editions.) In this Edition appears a new arrangement, and "Removal of Cards" is placed under Article XXV., Section 9, under general heading: "The Christian Science Publishing Society," but no change is made in its substance.

CHAPTER XVIII

POSITION OF THE SIXTEEN PRACTITIONERS

Out of the twenty-six practitioners who had had their offices in First Church of Christ, Scientist, New York City, nineteen adhered to their original position in supporting the teachings which they had received from Mrs. Stetson, as being in accord with the writings of the Leader, Mary Baker Eddy.

The relations of this group to the First Reader and the Directors of The Mother Church may be divided into four separate stages in the order of time, each of which developed something of the attitude of The Mother Church authorities towards those who could not be swerved from their understanding of Truth.

Four stages in treatment of practitioners

The first of these relations came with the questioning of the practitioners before The Mother Church Directors at Boston, after invitation to enter into a "Conference" with them. What occurred at these September hearings is described in the previous chapter, entitled "Treatment of Sixteen Practitioners by The Mother Church Directors."

September hearings at Boston

The second arose from the dealings of the Directors with the practitioners three months later, through the asking of "Three Test Questions" as set forth in the

Directors' letter of February 12, 1909. In this official act the Directors undertook to examine into the convictions and the personal conduct of nineteen practitioners of First Church, New York City.

"Three Test Questions"

The third of these relations was concerned with a series of three "admonitions" to sixteen of these practitioners, one "admonition" on the part of the First Reader of the New York church, and two by the First Reader of The Mother Church.

"Admonition" of practitioners

The fourth of these relations was marked by dropping from membership in First Church of Christ, Scientist, New York City, fifteen of those practitioners. This action by the new Trustees of this branch church was followed by the "Two-Count Complaint" against the practitioners by the First Reader of The Mother Church to the Board of Directors, after which their names were dropped from The Mother Church membership.

Practitioners dropped from branch church

All of these four experiences—the "September Hearings," the "Three Test Questions," the "Three Admonitions," and the "Two-Count Complaint," are described separately in these pages in order to bring out the facts in the dealings of The Mother Church Directors with this group of practitioners who were members of a branch church. These details are further intended to throw light on the important fact that the newly elected Board of Trustees of the New York church, in our judgment, failed to protect members of that church by settling their own church difficulties as enjoined by the *Manual of The Mother Church*, Article XI., Section 13.

Did branch church protect its own members?

THE THREE TEST QUESTIONS

"Three Test Questions"

The Board of Directors, under date of February 12, 1910, sent three test questions to each of these practitioners. The following communication addressed to Mr. Hatfield gives the form used.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

February 12, 1910.

Mr. EDWIN F. HATFIELD,
. . . New York City

Dear Mr. Hatfield:—Now that a half year has elapsed since the end of the daily practitioners' meetings held in First Church of Christ, Scientist, New York City, under the direction of Mrs. Augusta E. Stetson, and the events of this period have at least given you cause for reconsidering what went on in those meetings, The Christian Science Board of Directors request you to answer the following questions:

1. Do you believe that what Mrs. Stetson taught and practised as Christian Science in said meetings between December 1, 1908, and the end of said meetings was in accordance with Christian Science, or contrary thereto?

2. Are you living and working in Christian fellowship with the present officers of First Church of Christ, Scientist, New York City?

3. What, if anything, have you done in order to comply with the request of our Leader, Mrs. Eddy, which was read at the meeting of said branch church on November 15, 1909?

Please let us have plain and direct answers to these questions at your earliest convenience.

Very sincerely,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
By (Signed) J. V. DITTEMORE, *Secretary.*

Has the Board of Directors any right to interfere with the affairs of any branch church? (See *Manual of The Mother Church*, Article XXIII., Sect. 10.)

Was not each one of these three questions and especially the second and third an unauthorized investigation by the Directors of internal conditions in a branch church? As shown by the following letters each practitioner met these questions squarely. Their replies were addressed to the Christian Science Board of Directors at Boston and related directly to the three questions given above. The answers are characterized by brevity, directness, and firmness of conviction. The spirit of their replies is not that of uncertain and vacillating thought, but rather shows a firm grasp of the truth in Christian Science.

Did these questions invade branch church rights?

REPLY OF MR. ARNOLD BLOME

NEW YORK CITY,
February 14, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
The First Church of Christ, Scientist,
Boston, Mass.

John V. Dittemore, *Secretary.*

Dear Mr. Dittemore:—Your letter of February 12th inst. at hand. In reply I will say to Question I:

I firmly believe that Mrs. Stetson taught and practised true Christian Science in the meetings you refer to, and

that her teaching is in perfect accord with *Science and Health*, our textbook. This is my honest conviction, my concept and spiritual interpretation of Mrs. Stetson's teaching and practice, and I cannot accept anybody else's interpretation thereof. I believe and understand that the Board of Directors of The Mother Church is misinformed and erroneously influenced in regard to said practitioners' meetings under the direction of Mrs. Augusta E. Stetson, and have a mistaken sense of her teaching and practice. I can no more deny the teaching, as I have received it, than I can deny the Principle of Christian Science to be Love. Denying one, I should deny the other also.

Mr. Blome endorses Mrs. Stetson's teaching

Answer to Question II:

I am living and working in Christian fellowship with the present officers of First Church of Christ, Scientist, New York City, in so far as said officers are living in the spirit of Christian Science and thereby follow our dear Leader, Mrs. Eddy, as she follows Christ.

Is working with those who follow Leader

Answer to Question III:

I am supporting The Mother Church Directors, and abide "in fellowship with and obedience to The Mother Church,"[1] by living a life more consecrated to God and suffering humanity. I have no resentment, love all, and realize that the Directors of The Mother Church are my best friends, in so far as they take all false trust from me and leave me to have trust in Truth only.

Supports the Directors by consecrated living

Lovingly yours in the Truth of Christian Science forever,

(Signed) ARNOLD BLOME.

[1] *Christian Science Sentinel*, volume xii., page 270.

REPLY OF MISS ANTOINETTE L. ENSWORTH

NEW YORK CITY,
February 14, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
J. V. Dittemore, *Secretary*.

Dear Mr. Dittemore:—During the half year that has elapsed since the end of the daily practitioners' meetings, held in First Church of Christ, Scientist, New York City, under the direction of Mrs. Augusta E. Stetson, C.S.D., I have considered and reconsidered earnestly and prayerfully all that took place in those most helpful and, to me, inspiring meetings. My interpretation of what Mrs. Stetson taught and practised in those meetings was then and is now in exact accordance with Christian Science, and what I find in my daily study of *Science and Health*, and the other writings of our beloved Leader, Mrs. Eddy. Understanding this teaching through an awakened spiritual sense has made me a better woman, a more successful practitioner, living more for God and less for self, "seeking his [my] own in another's good" (*Science and Health*, p. 518).

Miss Ensworth finds practitioners' meetings inspiring

A Christian Scientist or a student of divine metaphysics, working from the basis of the allness of Spirit, cannot live nor work with those who do not work from the same standpoint. . . .

Opposite standpoints

I feel that I have complied with our Leader's request of Nov. 13, 1909, for I have daily, yes hourly, all these months striven to make good real and all the claims of evil unreal. I have been abiding in, and demonstrating Truth, knowing that justice, Truth, and Love govern all and must prevail. My hope of salvation is in a life consecrated to God, in attaining, retaining, and utilizing the qualities of the Christ-mind, which alone make man immortal.

Very sincerely,
(Signed) ANTOINETTE L. ENSWORTH.

Reply of Miss Sibyl Marvin Huse

New York City,
February 14, 1910.

The Christian Science Board of Directors,
J. V. Dittemore, *Secretary*.

My dear Mr. Dittemore:—In my letter to you dated February 10, I claimed that my right to be called a Christian Scientist antedated my having attended any Christian Science service.

Miss Huse's position

After having had class instruction from Mrs. Augusta E. Stetson, C.S.D., and thus becoming a student of a loyal student of Mrs. Eddy, I applied for membership in The Mother Church. In becoming a member of The First Church of Christ, Scientist, Boston, Mass., I automatically accepted The Mother Church Manual as the law governing me in all my relations with that organization. It has been my earnest desire and effort to abide by its By-Laws, and I have studied them carefully, particularly during the last year. I fail, however, to find any intimation of any right being vested in the Directors to enquire as to my conduct in reference to my relations with any branch church of which I might be a member. The second question in your letter, therefore, seems to me to pertain to matters outside the jurisdiction of the Directors of The Mother Church. I shall, however, be glad to comply with your request and answer it as intelligently as I may be able.

Questions Directors' right to ask

. . . I find obedience to our Leader's wish for liberal government in the branch churches interferes with my living in fellowship with the present officers of First Church of Christ, Scientist, New York City, for they do not represent such government as I understand it. I regret this, but I cannot do otherwise than thoroughly disapprove of what seems to me constant violations of the principles of self-government, and of the many evidences of arbitrary and despotic control. I have in consequence withdrawn

from all church activity except attendance at the services.

The third question, gentlemen, seems to me to be of a most personal nature and very difficult of answer, for it involves a clear understanding of our Leader's exhortation and an ability on my part to meet a spiritual demand. I am striving earnestly to catch the spiritual import of her words and to follow her directions. I desire to "support" rightly all that our Leader supports and to "Abide in Truth"[1] always. By so doing I shall be able to dwell in fellowship with all who are so endeavoring.

For the answer to your first question, I refer you to my letter of the 10th inst.

Very sincerely yours,
(Signed) SIBYL MARVIN HUSE.

Miss Huse's letter of February 10th, 1910, to which she refers above, contains the following paragraphs:

In all the "teachings and practices of Mrs. Augusta E. Stetson," I have never found anything at variance with the teachings of Mrs. Eddy as shown in *Science and Health* and in her other writings. These writings planted a seed in my consciousness and the subsequent "teachings and practices of Mrs. Augusta E. Stetson" have encouraged and enriched this planting.

Mrs. Stetson's teaching correct

I am rejoiced to have the opportunity so graciously accorded me by divine Love to make this statement to you, the Directors of The Mother Church, who I feel have been subjected to continuous misrepresentation of one who has done much to upbuild the Cause of Christian Science in the hearts of the people. It would take more than human power to offset the malpractice of such misrepresentation and reversal, and it is for this reason that no feeling of resentment is possible.

Very sincerely yours,
(Signed) SIBYL MARVIN HUSE.

[1] *Christian Science Sentinel*, volume xii., page 270.

REPLY OF MRS. M. AUGUSTA AIKMAN

NEW YORK CITY,
February 15, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
J. V. Dittemore, *Secretary*.

My dear Mr. Dittemore:—Although I feel that I might question your right to ask of me the questions contained in your letter of February the twelfth, I am glad of the opportunity thus afforded me of stating to you my position as a student of Mrs. Augusta E. Stetson, C.S.D.

Considering the events that have occurred during the past half year, wonderful and interesting as they are, I find myself supremely grateful for the spiritually advanced teaching of Christian Science worked out by Mrs. Stetson in the practitioners' meetings in First Church of Christ, Scientist, New York City, during the year prior to this time. Those teachings have enabled me to be a more consecrated Christian, to do more Christly healing, and to meet more intelligently the demands of Christian Science contained in the writings of our beloved Leader, Mrs. Eddy, as I interpret and comprehend them, and to handle with a clearer understanding the claim of malicious animal magnetism. I see more clearly than ever before that Mrs. Stetson is following with wonderful spiritual insight the teachings of our Master, Jesus the Christ, and of her Teacher, Mary Baker Eddy; and that her demonstration of these divine metaphysics will prevent her from ever being separated from her Leader and Teacher, in accordance with Mrs. Eddy's instructions to her.

Mrs. Aikman adheres to Mrs. Stetson's teaching

At the Annual Meeting held in our church the eighteenth of January last, . . . I felt the house of God was desecrated, and I am sure had our beloved Leader known of these proceedings and conduct, she could not have approved of them, and would have condemned them as absolutely unscientific. I have, therefore, found no occasion or opportunity for "Christian fellowship

Condemns Annual Meeting methods

with the present officers of" the church. I am daily striving to comply with the request of our beloved Leader to "Abide in Truth,"[1] and to be able to say as she does in *Miscellaneous Writings*, page thirteen, "The only justice of which I feel at present capable, is mercy and charity toward every one,—just so far as one and all permit me to exercise these sentiments toward them,—taking special care to mind my own business."

Very sincerely,
(Signed) M. Augusta Aikman.

Reply of Mrs. Amelia S. Rowbotham

New York City,
February 15, 1910.

The Christian Science Board of Directors,
J. V. Dittemore, *Secretary*.

My dear Mr. Dittemore:—In replying to your letter of February 12, I believe that what I received from my teacher, Mrs. Augusta E. Stetson, C.S.D., in the meetings referred to, was in absolute and perfect accord with Christian Science as revealed in *Science and Health with Key to the Scriptures*, and the lesser writings of my revered Leader, Mrs. Eddy.

Mrs. Rowbotham says she received pure teaching

It is to Mrs. Stetson's spiritual teaching that I owe my ability to intelligently handle aggressive mental suggestion, and all the false claims of animal magnetism; to gain step by step that understanding of divine metaphysics which is enabling me to "lay hold on eternal life," and to build in my consciousness the "house not made with hands, eternal in the heavens,"—the true Church.

As I do not approve of, and therefore cannot endorse, the methods employed at the Annual Meeting on January 18 last, . . . I will answer Question 2, by quoting from Scripture, as follows: "Can two walk together, except they be agreed?" (Amos 3:3.) To my sense that meeting was conducted with an utter dis-

Annual Meeting criticised

[1] *Christian Science Sentinel*, volume xii., page 270.

regard of all that should characterize a *Christian Science* meeting which has been called to work out in harmony the welfare of a Christian body of people. . . . However, our Leader has given us this comforting assurance in *Science and Health*, page 239, line 12: "Let it be understood that success in error is defeat in Truth."

In replying to Question 3, I will say that I am striving daily and hourly to "Abide in Truth,"[1] as my beloved Leader requested me to do; to support the Directors of The Mother Church, by gaining that Mind "which was also in Christ Jesus," and endeavoring to rise higher and higher in the apprehension of that divine Principle which alone will enable me to accomplish the greater works, thus bringing forth the fruits of Spirit, and gaining my inheritance as a child of God.

Let me close by referring you to the words of our beloved Leader, on page 40, line 19, of *Science and Health:* "If a career so great and good as that of Jesus could not avert a felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him through the triumphal arch of Truth and Love."

Yours truly,
(Signed) AMELIA S. ROWBOTHAM.

REPLY OF MR. EDWIN F. HATFIELD

NEW YORK CITY,
February 16, 1910.

J. V. DITTEMORE, Esq., Secretary of
The Christian Science Board of Directors of
The First Church of Christ, Scientist, Boston, Mass.

Dear Mr. Dittemore:—I have the pleasure to acknowledge receipt of your favor of the 12th instant, calling attention to the time that has elapsed since the end of the practitioners' meetings in our church, and asking certain questions pertaining thereto.

[1] *Christian Science Sentinel*, volume xii., page 270.

The past six months have indeed furnished the opportunity for a great deal of very serious thinking, so fraught have they been with occurrences of an extraordinary character and momentous significance, which have taught many useful lessons.

It seems unnecessary to ask me where I stand, when it has been my privilege to occupy so prominent a position in recent public utterances, and to so openly declare my gratitude and allegiance to Mrs. Stetson.

In response, however, to your first inquiry, let me say, in regard to Mrs. Stetson's teachings at such of the meetings of our practitioners as I attended last year, that the general effect of them was to me promotive of spiritual growth, uplifting in their character and highly metaphysical, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2: 14). Many misinterpretations of these teachings have been corrected in the evidence before our Committee of Inquiry last fall.

Mr. Hatfield's estimate of noonday meetings

After twenty-two years' experience in Christian Science, and constant association with Mrs. Stetson in religious work during all that time, I see no reason to change my strong and unwavering conviction of her absolute sincerity and earnest devotion to the Cause of Christian Science; faithful, brave, self-sacrificing, always teaching her students to be loyal to Mrs. Eddy and her teachings, and stimulating them to further progress and attainments by her consecrated and exemplary Christian life.

To the second inquiry, I would reply, that I observe Christian fellowship with the present officers of our church, endeavoring to hold them in the purest conception as "God's perfect image and likeness," and to "think no evil," to "bear all things, believe all things, hope all things, endure all things," knowing that "Love never faileth" (I Cor. 13: 5, 7, 8). But I cannot endorse those methods

Cannot endorse methods contrary to Golden Rule

which do not meet my views of real democratic government, and the proper conduct of church matters in accordance with the Golden Rule and the Sermon on the Mount.

My answer to your third question is, that my loyalty to Mrs. Eddy teaches me to seek strength and spiritual power, so as to develop good qualities spontaneously and impersonally. "Let another man praise thee, and not thine own mouth" (Proverbs 27: 2). Mrs. Eddy's beautiful ideal of the mission of The Mother Church to "reflect in some degree the Church Universal and Triumphant,"[1] governed and governing by the law of divine Love and Truth, inspires me to hope and work for the confirmation of her desire that our church may "Abide in Truth, in fellowship with and obedience to The Mother Church,"[2] and that true unity, peace, and healing power may result from this perfect realization.

Loyal to Leader

Yours very truly,
(Signed) E. F. Hatfield.

Reply of Mrs. Kate Y. Remer

New York City,
February 16, 1910.

My dear Mr. Dittemore:—I want to thank the Christian Science Board of Directors for giving me this privilege and opportunity of stating plainly and as directly as possible my position as a student of Mrs. Augusta E. Stetson, C.S.D. I believe everything that Mrs. Stetson has taught and practised to be pure, true Christian Science. After careful and consecrated study, I can not find anything in Mrs. Stetson's teaching that is not in exact accord with the Bible and our beloved Leader's writings. I attended the daily practitioners' meetings of my own free will, and consented

Mrs. Remer declares Mrs. Stetson taught pure Christian Science

[1] *Manual of The Mother Church*, page 19.
[2] *Christian Science Sentinel*, volume xii., page 270.

to everything that was done and said by Mrs. Stetson. We were a holy priesthood, with no thought of personality, with but one desire,—the purification of sense and self, and the destruction of the belief in impersonal evil, both within and without. Malpractice has tried to do everything in its power to reverse our motives and the spiritual import of the work done; but God, who knows the hearts of men, will bless those unselfed hours of consecration and holiness in His own time and in His own way.

You ask whether I am living and working in Christian fellowship with the present officers of First Church of Christ, Scientist, New York City. I am living up to my highest standard of what Christian fellowship means, and am in favor of democratic government, but not with . . . methods such as were used . . . at our Annual Meeting. That meeting was neither democratic nor scientific in its character, and called forth from me all the high spiritual, metaphysical teaching I had received to make these conditions unreal; and I know many men of unquestionable business and professional reputation felt the same way. I thanked God and was grateful beyond words at that time that I had been taught to handle the false claims of malpractice and animal magnetism.

Objects to methods of officers

As I follow faithfully the Sermon on the Mount and the Golden Rule, praying with all my heart for that same Mind "which was also in Christ Jesus," I am living in Christian fellowship with all God's children, and am helping to establish the kingdom of heaven on earth. On page 476 of *Science and Health* we read: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Living in Christian fellowship

I am trying just as earnestly and prayerfully as I know how to comply with the request of our beloved Leader, Mrs. Eddy, to "support the Directors of The Mother

Church, and unite with those in your [our] church who are supporting The Mother Church Directors."[1] My sincere desire is to "Abide in Truth, in fellowship with and obedience to The Mother Church."[1] I know "in this way God will bless and prosper" me. My desire to do right is so true and honest that I know divine Love will remove from my consciousness everything unlike the pure "white Christ,"[2] and will give me the strength and the love to endure the chastening. "This is the law of Truth to error, 'Thou shalt surely die.' This law is a divine energy. Mortals cannot prevent the fulfilment of this law; it covers all sin and its effects" (*Miscellaneous Writings*, p. 208).

Believe me,

Sincerely yours,

(Signed) KATE Y. REMER.

REPLY OF MRS. ANNA A. HOLDEN

NEW YORK CITY,
February 16, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
Boston, Mass.

Gentlemen:—I am in receipt of your letter of February 12, and complying with your request to give "plain and direct answers" to the questions asked, will say:

I have prayerfully considered the talks given in the practitioners' meetings; have weighed them in the balance of Truth and Love; have held them in the clear light of spiritual unfoldment, and as a result, find the life-work as well as the daily example and practice in the meetings of my teacher, Mrs. Augusta E. Stetson, C. S. D., coincide with and emphasize all our beloved Leader's, Mrs. Eddy's, teachings in *Science and Health* and all her other writings; therefore they are in accordance with Christian Science.

Mrs. Holden says Mrs. Stetson was right

I am endeavoring to keep the faith in true Christian

[1] *Christian Science Sentinel*, volume xii., page 270.

[2] *Miscellaneous Writings*, page 212.

fellowship with the officers of First Church of Christ, Scientist, remembering Mrs. Eddy's advice, given on page 138 of *Miscellaneous Writings*: "For students to work together is not always to cooperate, but sometimes to coelbow! Each student should seek alone the guidance of our common Father— even the divine Principle which he claims to demonstrate, —and especially should he prove his faith by works, ethically, physically, and spiritually."

Mrs. Eddy defines cooperation

I am complying with the request of our Leader, Mrs. Eddy, by "acknowledging pure Mind as absolute and entire, and that evil is naught, although it seems to be;" also that, "Pure Mind gives out an atmosphere that heals and saves" (*Miscellaneous Writings*, p. 260).

Very sincerely,

(Signed) Anna Aikman Holden.

Reply of Miss Mary E. Pearson

Atlantic City, New Jersey,
February 16, 1910.

Mr. J. V. Dittemore.

Dear Mr. Dittemore:—Your letter dated Feb. 12th inst. was forwarded to me here and has just been received. I trust the delay caused through the mail will not cause you any inconvenience. Notwithstanding the fact that you inferred in your letter to me, dated Oct. 8th, 1909, that I testified falsely when before the Board of Directors, I submit the following answers to your questions:

Miss Pearson's answer

First let me say, I can only testify of what I have seen and heard myself and cannot condemn any one on hearsay evidence.

1. Do you believe that what Mrs. Stetson taught and practised as Christian Science in said meetings between December 1, 1908, and the end of said meetings was in accordance with Christian Science, or contrary thereto?

Mrs. Stetson's interpretation was spiritual

Ans. All that I heard taught by Mrs. Stetson at said

meetings when I was present, I consider to be in strict accord with the spiritual interpretation of the Bible and all Mrs. Eddy's writings, therefore, with Christian Science.

2. Are you living and working in Christian fellowship with the present officers of First Church of Christ, Scientist, New York City?

Ans. I am.

3. What, if anything, have you done in order to comply with the request of our Leader, Mrs. Eddy, which was read at the meeting of said branch church on November 15, 1909?

Ans. I have done and shall continue to do, as it has always been my endeavor, to "be subject unto the higher powers," for "the powers that be are ordained of God" (Rom. 13: 1).

Should you wish to communicate with me during the next few weeks, I can be found at the above address, or any communication sent to my New York address will be forwarded to me.

Most sincerely yours,
(Signed) MARY E. PEARSON.

REPLY OF MISS MARGARET DUNCAN

NEW YORK CITY,
February 16, 1910.

TO THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Gentlemen:—Your communication of February 12th is at hand, and in reply I submit the following answers to your questions. But before doing so, allow me to say, not only in justice to myself but to you, that I feel in requesting these answers you have gone beyond the privilege of your office. However, I am very glad that you have afforded me the opportunity of giving "a reason of the hope that is in [me]" (I Peter 3:15).

Miss Duncan's reply

I.

Not only during the past six months, but for over eighteen years, I have studied carefully and prayerfully the writings of our beloved Leader, Mary Baker Eddy, and I find nothing in those writings that would lead me to believe I was ever taught anything by my teacher, Mrs. Augusta E. Stetson, C.S.D., not in accord with Mrs. Eddy's teaching. On the contrary, all that I have read and studied confirms my conviction that I have been taught *true* Christian Science by Mrs. Stetson. Also that her talks to her students, in the practitioners' meetings, were based on our Leader's words and works.

Eighteen years of experience

My adherence to Mrs. Stetson's teaching has never been from "a mistaken sense of personal loyalty." The *correct* application of her teaching has healed me, and has been a blessing, enabling me to heal others of sin and disease. I never for a moment forget that all any Christian Scientist has, is that which has come from Mrs. Eddy. She is the Discoverer and Founder of Christian Science and its only Leader. Mrs. Stetson taught me this and I am loyal to it and grateful for it.

Not swayed by personality

II.

In I Kings 3: 9, we read that Solomon asked for an understanding heart that he might "discern between good and bad." I also have prayed for the same understanding, and I trust that God has given me discernment in proportion as I have made practical the teachings laid down in the Bible and in our Leader's writings. . . .

An understanding heart

III.

I have done all that a consistent Christian Scientist could to follow our Leader's advice given to First Church in New York on November 15th last. I have endeavored to take out of my own

Abiding in Truth

thought all belief in the reality of evil and to "Abide in Truth."[1]

Sincerely,
(Signed) MARGARET DUNCAN.

REPLY OF MR. STEUART C. ROWBOTHAM

NEW YORK CITY,
February 16, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
J. V. Dittemore, *Secretary.*

Dear Mr. Dittemore:—Although I question your prerogative to demand of me an answer to these "questions," I herewith comply:

Mr. Rowbotham's statement

I. I not only believe but *know* that my teacher, Mrs. Augusta E. Stetson, C.S.D., has taught me the divine metaphysics of Christian Science as found in the writings of our great Leader, Mrs. Eddy, and I also know that the spiritual discussion and explanation of Christian Science practice,—the destruction of malicious animal magnetism and malpractice, with Truth, received in "said meetings," has been and is of great benefit to me in my work with patients.

Mrs. Stetson taught divine metaphysics

II. I am honestly endeavoring to reflect and demonstrate divine Love. The Scriptures say: "Where the Spirit of the Lord is, there is liberty" (II Cor. 3: 17). Mrs. Eddy says: "Love and Truth make free, but evil and error lead into captivity" (*Science and Health*, p. 227). It is, therefore, impossible for me to affiliate with the undemocratic methods in evidence at the public meetings held in my church, . . . or to agree with the unjust and untruthful allusions to myself, which have not been denied by our . . . Publication Committee.

Cannot approve wrong methods

III. I have always been taught absolute and instant obedience to the requests of my beloved Leader, Mrs. Eddy, and her sweet loving message brought to my consciousness joy and spiritual uplifting, and with sincere and prayerful effort I have

Was taught obedience to the Leader

[1] *Christian Science Sentinel*, volume xii., page 270.

striven to destroy the false claim of malicious animal magnetism, and "Abide in Truth." [1]

Yours truly,
(Signed) STEUART C. ROWBOTHAM, C.S.

REPLY OF MRS. CATHERINE B. GILLPATRICK

NEW YORK CITY,
February 16, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
Boston, Mass.

Gentlemen:—In reply to your communication of February twelfth, by your Secretary, Mr. John V. Dittemore, I have to say:

1st. That as you have stated, the events of the past six months have indeed given much food for reflection. Weighed in the scales of divine Love, your mode of procedure seems to me to have been most unchristly and unscientific. In view of this, I feel that my teacher, Mrs. Augusta E. Stetson, C.S.D., has been amply justified, both in her estimate of the exigencies and her method of handling them with the practitioners, and in so doing has acted in accord with the spirit and practice of our revered Leader when she, Mrs. Eddy, has had to meet the stress of conflicting mental forces in certain great crises. Hence Mrs. Stetson has worked in accord with Christian Science.

Mrs. Gillpatrick deems Mrs. Stetson amply justified

2nd. I am striving to live in fellowship with Truth and Love, and so am "living and working in Christian fellowship with the present officers of First Church of Christ, Scientist, New York City," and with *all* Christian Scientists in the degree that they are doing the same, since there is no separation in the one Mind.

3rd. I have tried to live and work as much as possible in accord with the spirit of our beloved Leader's teachings, knowing the true "support" to be the "foundations of Truth and Love," as our textbook expresses it on page 558. When the means and

Leaves others to their own light

[1] *Christian Science Sentinel*, volume xii., page 270.

methods of the present administration have not appealed to my spiritual sense, I have willingly given a free hand personally, to those in authority, recognizing their right to work out conditions according to their own light and leading, while reserving to myself my inalienable rights of "self-government, reason, and conscience," guaranteed me by Christian Science (*Science and Health*, p. 106).

Faithfully in Truth and Love,
(Signed) (Mrs.) CATHERINE B. GILLPATRICK, C.S.

REPLY OF MISS JESSIE TUTTLE COLTON

NEW YORK CITY,
February 17, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
The First Church of Christ, Scientist,
Boston, Mass.
Mr. J. V. Dittemore, *Secretary*.

Dear Mr. Dittemore:—In order to answer at your request the three questions contained in your letter of February 12, 1910, I am obliged to use letter-form, as the explanation and practice of Christian Science by Mrs. Augusta E. Stetson in practitioners' meetings as reported to you is, and always will be, erroneous. Therefore, to reply from that basis would be an impossibility. Had things been true such as you in the past and present accept as true and thereon base your judgment, inquiries, etc., I also would thus judge. But, as the case stands, *I*, not you, was the personal witness at these meetings, and in that capacity I reply to your questions.

Miss Colton's response

1. I believe the teaching of Mrs. Augusta E. Stetson, C.S.D., during the ten years of my association with First Church of Christ, Scientist, New York City (including the period you name), is divine metaphysics and the true interpretation of the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, Discoverer and Founder of Christian Science, therefore our forever

Mrs. Stetson taught true Christian Science

Leader. I believe the practice of Christian Science by Mrs. Stetson in accordance with her teachings is the scientific proof of her having correctly received the divine impartation of this Truth from her Teacher, the Rev. Mary Baker Eddy. The occurrence of events of the past year confirms this to me, substantiates the statements of my teacher, Mrs. Stetson, coincides with those in our denominational textbook, and corroborates the promises of the Scriptures. What is more, I believe and understand from deep study of Christian Science that by no other way will spiritual cooperation be reached and the demonstration of the textbook be possible; while if obeyed in the absolute, and unadulterated in its substance, the spiritual light which follows *is* Christian Science—the unity with our Leader, who first received the Word of God, and by whom the working out of eternal ends must be revealed.

2. This being my understanding, the spiritual cooperation with officers and members of First Church of Christ, Scientist, of New York City,—also with the Directors of The Mother Church in Boston and its members from every land and clime, is my hope and earnest prayer.

Spiritual cooperation her hope and prayer

3. Therefore through scientific adherence to and daily study and practice of Christian Science, I am understanding more and more *how* to comply with the words of our beloved Leader, Mary Baker Eddy, of November 13th, 1909.

Understanding *how* to comply

For the privilege of assuring you of my loyalty against the false evidence borne to you, which has caused all this misrepresentation of words and deeds, I am *grateful*! Impersonal evil against impersonal good cannot succeed—though it strike at the heart of God's work—the unity of the followers of Christ, members and co-workers of The Mother Church—they will unite and the one Mind will reign!

Yours most sincerely in the bonds of Christ,

(Signed) Jessie Tuttle Colton.

Reply of Miss Mary R. Pinney

New York City,
February 17, 1910.

The Christian Science Board of Directors,
Boston, Mass.

Mr. J. V. Dittemore, *Secretary.*

My dear Mr. Dittemore:—In reply to your letter of February the twelfth, I desire to answer your last question first.

I am earnestly striving to comply with the request of our beloved Leader, Mary Baker Eddy. I know that Mrs. Eddy is safely guiding consciousness through this period of moral revolution, and her words are luminous with the light of ever-present Love. Mrs. Augusta E. Stetson, C.S.D., who has been taught, counselled, guided, and commended publicly and privately by our great Leader, Mrs. Eddy, for many years, is my teacher. I find her teaching in perfect accord with the Bible, the writings of Mrs. Eddy, the Manual and Tenets of the Christian Science Church. For me to repudiate Mrs. Stetson and her teachings would be for me to repudiate my Leader, Mrs. Eddy. I esteem it a privilege, therefore, to declare myself a loyal student of Mrs. Augusta E. Stetson, C.S.D.

Miss Pinney loyal to Leader and teacher

I am uniting with and supporting all in our church who are abiding in Truth,—the truth that man is the image and likeness of God. I find it necessary to handle the false claim of malicious animal magnetism as it tries to usurp the rights and privileges of man, in his efforts to attain and maintain spiritual freedom, the "liberty of the sons of God."[2]

Unites with those who "Abide in Truth"[1]

I am grateful for my present understanding of Christian Science, and I wait on God, who is the justifier of all good, to make plain His way of salvation from all error, and awaken the world to the spiritual reality of being, that God's

[1] *Christian Science Sentinel*, volume xii., page 270.
[2] *Science and Health*, page 315.

will may be done, His kingdom come on earth as it is in heaven.

Very sincerely,
(Signed) MARY R. PINNEY.

REPLY OF MRS. LETITIA H. GREENE

NEW YORK CITY,
February 17, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
The First Church of Christ, Scientist,
Boston, Mass.

J. V. Dittemore, *Secretary*.

My dear Mr. Dittemore:—In reply to your letter of the twelfth inst., asking me to state my views in regard to the teaching of Mrs. Augusta E. Stetson, C.S.D., as seen in the light of recent as well as past events, and also to state my position in respect to First Church of Christ, Scientist, New York City, I would say:

Mrs. Greene's position

First: Recent events have strengthened my previous impressions in regard to the instruction given me by my teacher, Mrs. Stetson. I came into Christian Science desiring a practical religion, and when I can see the statements in *Science and Health* and the Bible proved in daily living, through their practical application, and I do see it, it is to my sense like proving an example in mathematics. What was "taught and practised" at the practitioners' meetings was in accord with Christian Science, and I find its basis in *Science and Health with Key to the Scriptures*, by our beloved Leader, the Rev. Mary Baker Eddy. When what was heard at those meetings is decried and condemned by a small percentage of those present, I am led to infer that it was misunderstood and therefore misapplied.

Practitioners' meetings accord with Christian Science

Second: While my desire and endeavor is to reflect the

Christ-mind to the members of First Church, and to see God's idea in each one, I can neither approve nor endorse the methods used at our Annual Meeting in putting the present officers in their positions.

Methods not endorsed

Third: I am striving to hold to the good in others, as well as in myself; to separate myself from every mortal thought in my own consciousness; every "supposition of error" (*Science and Health*, p. 503, line 11), and to unite in Truth and Love with the universal body, of which we are all members.

Holding to the good

Very sincerely yours,
(Signed) LETITIA H. GREENE.

REPLY OF MRS. MARY H. FRESHMAN

NEW YORK CITY,
February 19, 1910.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS,
J. V. Dittemore, *Secretary*.

My dear Mr. Dittemore:—In reply to your questions relating to my teacher, Mrs. Stetson, I can only reiterate what I said to you in Boston, that I find no fault in her teachings, admonitions, or example. During the twenty-two years in which I have been closely associated with her in building up the Cause of Christian Science in this city, she has always been firm in her adherence and faithful allegiance to God, to her Teacher (our revered Leader) and to the Cause of Christian Science. Her words and works have inspired my understanding of our Leader's writings, that clearly interpret the Bible as our only guide to eternal Life.

Mrs. Freshman says, "I find no fault in her teachings"

In regard to the present officers, God will guide wisely, as He has always done, the affairs of First Church in New York City, and I am earnestly striving to make error unreal both in myself and others.

To your third question I can only reply, that I shall

always be submissively obedient to my beloved Leader's desires, hoping to more clearly interpret their spiritual meanings "through. . . . growth" and "loving God supremely" (*Miscellaneous Writings*, pp. 355, 328), which Mrs. Eddy says is necessary in order to understand the Way-shower who is going before us and has already scaled the steep ascent of Christian Science.

Shall always be obedient

Very sincerely yours,

(Signed) MARY H. FRESHMAN.

CHAPTER XIX

THE MOTHER CHURCH ADMONITIONS OF SIXTEEN PRACTITIONERS

In the third relation of The Mother Church Directors with the practitioners of First Church of Christ, Scientist, New York City, Clifford P. Smith, First Reader of The Mother Church, became the admonisher of sixteen of the practitioners in the branch church. Here he meets with denials from the practitioners of various assertions made in his "admonitions." Note, for instance, his attitude in the following "admonition" of Mr. Edwin F. Hatfield, on March 11, 1910, at his residence in New York City. Judge Smith had brought with him as a witness a Mr. Jackson. There were four persons present, including the stenographer.

Judge Smith "admonishes" Mr. Hatfield

"Admonition" of Mr. Edwin F. Hatfield

Judge Smith: Mr. Hatfield, I come to you under the By-Law of The Mother Church and according to the Scriptures, but how you will receive me will be your own affair. *You do not need to receive me at all.*

Mr. Hatfield: We want always to receive you in your official capacity as well as socially.

Judge Smith: I ask you to see me alone [referring to stenographer's presence], but I don't raise any protest to your receiving me *any way you please.*

But I wish to make it clear that I *do* come to you in accordance with the Scripture. What I wish to say is that I want to admonish you to desist from violating Section 2, of Article XII., of the Church Manual, also Section 12, of Article XI.

MR. HATFIELD: What are those?

JUDGE SMITH: If you will let me have your Manual I will read them to you.

MR. HATFIELD: Give me an idea of what they are.

JUDGE SMITH: One of them is entitled "Working Against the Cause"—working against the interests of The Mother Church.

MR. HATFIELD: Of course I deny that I am working against the Cause, or have ever done so.

Denies working against the Cause

JUDGE SMITH: I admonish you also in regard to acting with those who are violating the By-Laws of The Mother Church, and to heed Mrs. Eddy's request to unite with those who are supporting The Mother Church Directors. And in regard to this matter of teaching and practice, you still maintain your allegiance to the sort of teaching and practice which was exemplified in those practitioners' meetings from December, 1908, to the end of those meetings.

MR. HATFIELD: I should say in regard to that, you make no specification. Of course I am not at liberty to deny what is not specified.

JUDGE SMITH: One of the important specifications is—this practice of treating people without their request or consent.

MR. HATFIELD: I do not believe in treating people without their consent.

Denies treating without consent

JUDGE SMITH: You know Mrs. Stetson did and exemplified it in those practitioners' meetings.

MR. HATFIELD: I did not understand it so. She taught how to handle animal magnetism and defend one's self against aggressive mental suggestion.

JUDGE SMITH: The Directors find she was in the habit of going much beyond the rule in that regard. Instead of being a law unto herself, she endeavored to be a law unto others, and taught her students so to be.

MR. HATFIELD: I do not understand that Mrs. Stetson or any of her students have any desire to do anything but what is in accordance with Mrs. Eddy's teachings. If we are wrong in any way we want to be set right.

JUDGE SMITH: Do you want to be set right, Mr. Hatfield?

MR. HATFIELD: Certainly.

JUDGE SMITH: Are you not fully assured that you are right now, and that the Directors are wrong?

MR. HATFIELD: We want to do everything that is right and in accordance with Mrs. Eddy's teachings.

JUDGE SMITH: Have you done what she asked in regard to uniting with those who are supporting The Mother Church Directors?

MR. HATFIELD: We have done so as far as we could see our way.

JUDGE SMITH: Your letter did not read as though you did.

MR. HATFIELD: If you specify any sin of omission or commission—I suppose if you take the sins of omission, there might be many. Has any one made any charge against me?

JUDGE SMITH: Not yet.

MR. HATFIELD: If there is any charge, we can take it up; but there should be certain specified charges.

No specific charges

JUDGE SMITH: I have no wish to condemn any person, —that is not the purpose of an admonition. It is to warn and to urge and to counsel and advise, and so on—not to condemn nor to punish.

MR. HATFIELD: I will accept that. If there is anything wrong we are doing, we shall be very glad to correct it. There is some room for difference of opinion, I presume?

JUDGE SMITH: I do not think there is any room for the practice of remanding people six feet under the ground, nor treating people on the basis of their being devils, or so full of evil that their bodies must go out.

MR. HATFIELD: Judge Smith, I have never done that.

JUDGE SMITH: You believe in one who does that.

MR. HATFIELD: I believe in Mrs. Stetson's sincerity.

JUDGE SMITH: You are throwing the weight of your influence in the scale in upholding her in what she does.

MR. HATFIELD: I am not upholding her in anything but what is right.

JUDGE SMITH: You know, Mr. Hatfield, that she does treat people in that way.

MR. HATFIELD: I have not so understood it.

JUDGE SMITH: Well, I suppose that is about all that is necessary to say. *I have admonished you, and you can throw it out of the window or heed it, just as you choose.*

"You can throw it out of the window"

MR. HATFIELD: I do not throw anything out of the

window. All I want is a specific charge as to what I have done.

JUDGE SMITH: If you wish to hear that, I shall be glad to go over it with you.

(Judge Smith then arose and departed of his own accord.)

"ADMONITION" OF MR. ARNOLD BLOME

Mr. Arnold Blome was admonished on March 7, 1910, at two o'clock P.M., at his residence in New York City. According to a stenographic record, Mr. Blome evinced a desire to have Judge Smith point out wherein he was regarded as in error. But that purpose Judge Smith mistook for a desire to argue with him. After the courtesy of introduction, Mr. Blome said:

Mr. Arnold Blome "admonished"

MR. BLOME: I received your letter on Saturday and I suppose you got my answer.

JUDGE SMITH: Yes! I come to you under the provisions of the By-Law, to admonish you.

No specific charges

MR. BLOME: Well, Judge, you came to admonish me for what?

JUDGE SMITH: To admonish you individually; first, because you adhere to the teachings and practices which are not Christian Science and which are entirely repudiated by the Leader.

The second thing is that there has been a very marked opposition to the By-Laws of The Mother Church—the section of the By-Law entitled, "Working Against the Cause."

We had hoped you would have seen the error

of your ways, as long as some six months have passed since the practitioners' meetings in First Church.

MR. BLOME: According to Article XII., Section 2, of the Church Manual, to which you refer in your letter, what is the specific charge against me that I need to be admonished?

JUDGE SMITH: Your general conduct, mental attitude, and adhering to the teachings and practices which are contrary to Christian Science.

MR. BLOME: Have I been tried? It seems to me that I should be tried first before I receive an admonition.

JUDGE SMITH: The object of an admonition is not to punish a man, but to prevent him from taking the wrong course.

MR. BLOME: But must there not be a specific charge and some one to make it which demands an admonition?

JUDGE SMITH: The time for charge has not come and I hope it will never come; but as man to man, as member to member, as First Reader to a member, I want to admonish you.

MR. BLOME: In my last letter received from the Directors—from Mr. Dittemore—he said, "Come out from the domination under which you are laboring." I have been thinking this over quite considerably, and am wondering whether the Directors expect me to come out from under the supposed domination of Mrs. Stetson and come right under the domination of the Directors of The Mother Church. Judge, I care not to follow finite personality either here in New York or in Boston.

Not following finite personality

Are The Mother Church Directors highest tribunal of Christian Science?

JUDGE SMITH: Oh, is that your attitude toward the highest tribunal of Christian Science?

MR. BLOME: I must insist upon my individual rights. I think I have a right as an American citizen and Christian Scientist to my own conviction of Truth.

JUDGE SMITH: Are you then supporting the Directors of The Mother Church?

MR. BLOME: I believe I am in the true sense of support.

JUDGE SMITH: Are you aware that Mrs. Stetson's teachings are very different from Mrs. Eddy's in her writings?

Mrs. Stetson's teachings in accord with *Science and Health*

MR. BLOME: That depends on the spiritual interpretation. I do not believe that her teaching is wrong. I believe firmly her teaching is in accord with *Science and Health*.

JUDGE SMITH: In that composite letter, where Mr. Fink said, "I am obedient only as I am responsive to your mental touch," do you believe that is right?

MR. BLOME: Yes, perfectly right, in the sense that Mr. Fink wrote it. He has learned we are

"We are mental beings"

mental beings; that we are either channels for the mortal thought, or channels for the immortal thought. We must be channels at all times. Now does not Mr. Fink mean he is responsive to the touch of Love reflected?

JUDGE SMITH: He did not say, I am responsive to Love. He said, I am responsive to Augusta E. Stetson. No human being reflects a divine touch, and that is what we all are. I see I can-

not convince you. You can accept admonition or leave it.

(Getting up to leave.)

MR. BLOME: Please sit down. I am asking for information. I have been studying to find where I am wrong and do not find it. In *Science and Health*, page 560, line 10, we read:

> Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea [note *visible*, Judge], we can never understand the divine Principle.
>
> **Principle and idea**

I interpret this to mean that Mrs. Eddy, our Leader, is the "highest visible idea" of Principle and that Mrs. Stetson is appointed to voice His Word.

JUDGE SMITH: So you get not your response directly from divine Mind, but through Mrs. Stetson.

MR. BLOME: I go to Principle, but Principle always manifests in idea; through my Leader, Mrs. Eddy, and my teacher, Mrs. Stetson, and any one who manifests Principle.

JUDGE SMITH: Do you consider Moses as God's manifestation? Do you think you are responsive to Moses' touch?

MR. BLOME: Moses is God's idea and was God's voice to his age.

JUDGE SMITH: I see there is no way of getting you into the kingdom of heaven.

(Getting up again to leave.)

MR. BLOME: Then have I no right to ask you questions?

JUDGE SMITH: If I can help you I will be glad to, but you want to argue me out of it.

MR. BLOME: No, I want to learn from you. In 1902 Message to The Mother Church our dear Leader says, "unity of God and man is not the dream of a heated brain; it is the spirit of the healing Christ, that dwelt forever in the bosom of the Father, and should abide forever in man." How shall I interpret that?

JUDGE SMITH: It is for you to interpret. What has that got to do with taking up names and treating people?

MR. BLOME: We have not spoken about that. We were speaking about the mental touch.

JUDGE SMITH: That is one of Mrs. Stetson's basic errors. She constantly speaks of herself as an idea of Principle, the manifestation of God, and that God can only be seen or reached through her.

"Speaks of herself as an idea of Principle"

MR. BLOME: She never taught me that.

JUDGE SMITH: Why can't you go to God directly?

MR. BLOME: I do, but I find my Leader, Mrs. Eddy, and my teacher, Mrs. Stetson, so far in advance of me in realization that it is easier for me to hear and see God through them.

JUDGE SMITH: I say He has a manifestation, but I do not say we have to follow the manifestation.

MR. BLOME: Mr. Fink did not say he was responsive to the mental touch of a human being, but to the Christ consciousness. He was speaking in the absolute; so did I in that letter.

The absolute truth

JUDGE SMITH: We are told to speak the truth.

MR. BLOME: Is not that speaking the truth when I say that God and His idea are All-in-all?

JUDGE SMITH: Now, Mr. Blome, if you have a sincere desire to do what is right—a sincere desire to put yourself right, why did you not do so when you had a good opportunity in Boston? The whole fact of the matter is, Mrs. Stetson since that time has put out a promulgation here in the newspapers. Mrs. Stetson has not taught Christian Science, but hypnotism, by addressing people and treating them without their consent. You deny what Mrs. Stetson herself has admitted was wrong. She knows she malpractised in those meetings.

MR. BLOME: Judge, I deny that. Mrs. Stetson merely defended herself against evil working through individual humans.

Denies that Mrs. Stetson malpractised

JUDGE SMITH: Ask Mr. Davis and find out that Mrs. Stetson admitted she was wrong in this.

MR. BLOME: Still I would not be convinced that she malpractised, but merely defended herself.

JUDGE SMITH: Do you call that Christian Science?

MR. BLOME: Absolutely, because the Church Manual says so in two places.

JUDGE SMITH: The Church Manual says to be a law unto yourself and not unto others.

MR. BLOME: Am I not a law unto myself when I defend myself? Statements which Mr. McLellan made through the *Sentinel*, was it not an attack upon us individually?

JUDGE SMITH: That did not call for mental attack.

MR. BLOME: I did not attack him mentally and Mrs. Stetson did not. We simply took up the error.

JUDGE SMITH: She took him up by name.

MR. BLOME: If I fill my thought with Truth and Love and see the individual as God's idea, can I hurt the individual human that makes itself a channel for evil? Is that not my duty to do, to clear my own thought of the suggestion that the individual is not God's idea?

JUDGE SMITH: Not by a long shot. You are going on here arguing.

"I must stand for what I know of Truth"

MR. BLOME: You came to admonish me and I must stand for what I know of Truth.

JUDGE SMITH: You are trying to admonish me.

MR. BLOME: I am not trying to admonish you, but to learn from you. I have no other desire in my heart but to learn where I am wrong. You have to think of me when you write and address me.

JUDGE SMITH: That is a different thing. I have never said, "Go six feet under the ground."

MR. BLOME: Mrs. Stetson never said that to an individual. She has said, "Adam goes there."

JUDGE SMITH: The Directors of The Mother Church and Mrs. Eddy have warned you against this false teaching. Mrs. Eddy has squarely said to

you, Arnold Blome, to come out from the mesmerism and personal domination.

MR. BLOME: When did Mrs. Eddy say that?

JUDGE SMITH: When she asked you to support the Directors of The Mother Church.

MR. BLOME: I do not understand it that way.

"ADMONITION" OF MRS. LETITIA H. GREENE

On March 8, 1910, at her residence in New York City, Judge Smith met by previous engagement Mrs. Letitia H. Greene for "admonition;" Mrs. Greene relates in substance as follows:

Judge Smith spoke about the practitioners' meetings and what went on there as not being scientific; that she thereupon denied promptly the truth of that statement; that Judge Smith spoke about her working against the Cause of Christian Science, and that she straightway denied that she had been so doing. Judge Smith then *asked her whether she wanted him to go on*, thus manifesting an unwillingness to give any one "admonished" the right to protest against the falsity of what amounted to a charge and a reflection on her Christian character. She replied: "Yes, but I want *my* position understood as well as yours, and I want to hear the truth."

Mrs. Greene denies false allegations

In this particular "admonition" of Mrs. Greene, the following colloquy occurred between her and the First Reader of The Mother Church:

Interference with local church affairs

He asked me if I had changed my mind in regard to the way I had voted at the last church meeting (our Annual Meeting). I said I had not, and that as I was here on the

spot, I was a much better judge of the situation than he was.

This quotation shows very clearly how the First Reader of The Mother Church had come to interfere with local church affairs. Because Mrs. Greene had voted as she thought she should have voted at a meeting of a branch church, therefore she was called into judgment by the First Reader of The Mother Church. Mrs. Greene further stated that Judge Smith expressed regret at her not having changed her views, saying that he knew she wanted to do right, and that she replied that she knew he did too, but that things had been misrepresented to him and had caused misunderstanding. Mrs. Greene concluded:

Misrepresentation caused misunderstanding

> As he left, I said I wanted him to thoroughly understand that I had denied all these charges. He said he did.
>
> His second admonition occurred on March 11, three days later; then he came, accompanied by Mr. Jackson. . . . Neither sat down. In all it took about three minutes.

"Admonition" of Miss Mary R. Pinney

Miss Mary R. Pinney was one of those whose two "admonitions" were crowded into the short space of ten minutes. Miss Pinney relates that when Judge Smith called on Friday, March 11, he was accompanied by a Mr. Jackson, and that Judge Smith first said in part that "I am instructed by the Christian Science Board of Directors to admonish you in compliance with the Manual, Article XII., Section 2, and Matthew xviii., 15–17." Miss Pinney says that Judge Smith said the Directors had found the practices in the practitioners' meetings in First Church, New York City, not in accord with Christian Science.

She also says, "After my denial of the charges, Judge Smith said: 'I will now give you a second admonition in the presence of a witness.' Mr. Jackson was then presented to me, after which Judge Smith said: 'I have admonished Miss Pinney, and she has denied the charges. I admonish her again in your presence.' " These two "admonitions" were administered within ten minutes' time, and Judge Smith was frank enough to say that they were a "formal observance" of Matthew xviii., 15–17; but, as Miss Pinney observes, "It could not be regarded as a Christianly scientific admonition."

Miss Pinney "admonished" twice in ten minutes

The interview was further marked by Miss Pinney's insisting upon her individual right of interpreting Mrs. Eddy's words and teachings according to the dictates of her own conscience and to think and act accordingly. On that ground she disputed the right of The Mother Church Directors, through the First Reader, to impose upon her an interpretation of their own. When the authority of the Board of Directors was thus challenged, Miss Pinney says, "Judge Smith made a statement to the effect that Mrs. Eddy had never expressed so much active interest in any issue since the Woodbury trial. I quoted the Manual, Article XXII., Section 7, that Mrs. Eddy is not to be consulted in cases of discipline. Judge Smith replied, 'Mrs. Eddy has made an exception in this case.' " Miss Pinney cites the Leader's statement in the *Sentinel* of October 16, 1909, four months prior to the date of this "admonition," in which Mrs. Eddy declared over her own name:

Right to interpret Leader's writings

. . . I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than

through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts.

"Admonition" of Mrs. M. Augusta Aikman

Mrs. Aikman's two "admonitions" in eight minutes

Eight minutes on two different days (March 7, and 11), were all the time given to Mrs. Aikman's two "admonitions." Her statement of the occurrence runs as follows:

Monday, March 7, 1910, Judge Smith came to admonish me "according to Matthew" as he said, and was sent by the Directors. The interview lasted just five minutes, he himself stating that "It was a mere matter of form;" the Directors having found me unfit to bear the name of a Christian Scientist; and that if I did not change my views I could not remain a member of The Mother Church.

The second admonition took place the following Friday, in the presence of Mr. Jackson, and lasted three minutes.

Dared to differ with ecclesiastical authority

I was simply asked if I had changed my mind in any particular, and regret was expressed that I dared to differ with the ecclesiastical authority of The Mother Church.

"Admonition" of Miss Sibyl M. Huse

Miss Huse explains her position

On March 11, 1910, according to previous arrangement, as advised by Judge Smith, Miss Huse states that he called to "admonish" her, alleging her refusal to answer questions in the September hearings at Boston as the cause. Miss Huse explained her position in this matter as that "It was neither from impulse nor premeditation, but rather of a conviction that under the circumstances it was utterly useless for me to try to reply to the questions put

to me." As the interview proceeded Miss Huse records the following conversation:

MISS HUSE: Judge Smith, before we proceed any further, I should like to call your attention to letters that I have received from you and Mr. Dittomere. This first letter is your recent letter to me of March 4, in which you say: "I am instructed by the Christian Science Board of Directors to comply with Article XII., Section 2, of The Church Manual, by admonishing you as therein provided." In referring to the Article you quote, which occurs on page 55 of the Manual, I find this, under the heading of "Teachers." Do I understand, Judge Smith, that you are admonishing me as a teacher?

JUDGE SMITH: No, Miss Huse, this admonition refers only to practising and not to teaching.

MISS HUSE: (Quoting from Manual) "If a member of this Church is found trying to practise or to teach Christian Science contrary to the statement thereof in its textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES . . . ." I wish to make this statement, Judge Smith, that I am not either teaching or practising contrary to the statement of Christian Science in *Science and Health with Key to the Scriptures*. I make this statement simply in order to make the statement. Not that I think it will influence you in your present action, but I wish simply to make the statement that I am not practising contrary to Christian Science as laid down in *Science and Health*.

Denies practising contrary to *Science and Health*

From the next letter that I have in hand here I quote: "The textbook of the religion you profess declares the rule that 'It is Christian Science to do right, and nothing short of right-doing has any claim to the name. To talk the right and live the wrong

is foolish deceit, doing one's self the most harm' (*Science and Health*, p. 448). Your conduct before the Directors did not conform to the standard in Christian Science, and they have admonished you not to be found again having the name without the life of a Christian Scientist (Church Manual, Article XI., Section 1)."

JUDGE SMITH: That is Mr. Dittemore's letter, Miss Huse, I am not responsible for Mr. Dittemore's letter, he is responsible for his own letter.

Judge Smith shifts responsibility

MISS HUSE: The Church Manual, Article XI., Section 1, I find to be this,—it is entitled "Departure from Tenets:" "If a member of this Church shall depart from the Tenets. . . ." I wish to say, Judge Smith, that when I signed my application to join The Mother Church, I endorsed the Tenets of The Mother Church. If I were making my application to-day, I should sign those same Tenets in all sincerity as I did then. I therefore deny the charge that I have departed from the Tenets of the Church.

Has not departed from Tenets

In the next letter, also from Mr. Dittemore, there is a reference made to Article XXVI., Section 3, of The Mother Church Manual. I find that to be entitled: "Defense against Malpractice." I quote in part—"never to return evil for evil, but to know the truth that makes free, and thus to be a law, not unto others, but to themselves." I wish to state here that I understand that in the practice of Christian Science it is impossible to destroy evil with evil, and that the only possible way of destroying evil for one's self is to do it with good, and that I cannot be in any sense a law to another, and that all I can do is to be a law unto myself, therefore I deny that Article XXVI., Section 3, can refer in any way to me.

Is not a law unto others

JUDGE SMITH: Miss Huse, that gives me an opportunity to speak of that Article from which you quote, "mental malpractice." Do I understand that you follow the teachings of Mrs. Stetson and handle names for the purpose of treating people without their knowledge or consent?

MISS HUSE: Judge Smith, I wish to say that I am following as understandingly as I may be able, the teachings of Mrs. Augusta E. Stetson, and I wish you to distinctly understand that I separate the last part of your question which refers to treatment and handling of names. It is useless for us to discuss that question, for you and I understand this subject very differently. My affirmative answer then applies only to the first part of your question, in which you ask me if I am following the teachings of Mrs. Stetson.

JUDGE SMITH: But, Miss Huse, as to the handling of names?

MISS HUSE: Judge Smith, you have come for the purpose of admonishing me.

JUDGE SMITH: Yes, Miss Huse, and I do so now. I am commissioned by the Board of Directors to admonish you according to Matthew xviii., which I now do. May I now call in Mr. Jackson?

MISS HUSE: Certainly, Judge Smith. Do I understand that the first admonition is closed, and that the second admonition is to ensue?

Two "admonitions" in the same visit

JUDGE SMITH: Yes.

(Judge Smith then summoned Mr. Jackson.)

JUDGE SMITH: Miss Huse, this is Mr. Jackson. Mr. Jackson is to witness that I admonish you the second time according to Matthew xviii. I admonish you in accordance with Article XII., Section 2; and also Article XI., Section 12.

MISS HUSE: Judge Smith, I feel that these Articles should be read in Mr. Jackson's presence, and that Mr. Jackson should witness their having been read to me. Have you a Manual?

JUDGE SMITH: No.

MISS HUSE: Here is a Manual.

(Judge Smith then read the Articles from the Manual. I listened quietly, then turning and looking at Mr. Jackson, I said to him:)

Miss Huse denies all charges in presence of witness

MISS HUSE: Mr. Jackson, you are a witness that Judge Smith has read to me these Articles from The Mother Church Manual. You are also a witness that I deny individually and collectively the charges as contained in those Articles, sincerely, emphatically, and finally. Good afternoon, gentlemen.

Mr. Rowbotham's account

Still another aspect of the attitude of the First Reader of The Mother Church toward the New York practitioners is revealed in the "admonition" of Mr. Steuart C. Rowbotham at New York City. Mr. Rowbotham is a gentleman of liberal education, and had then been a practitioner of some eleven or more years' highest standing in Christian Science. He could, therefore, be expected to have a reasonable grasp of the subject of which he had long been recognized as a representative exponent.

Mr. Rowbotham says:

Examiner's disrespectful attitude

In further explanation of my understanding of Mrs. Eddy's writings as a "revelation," and my spiritual conception of God, Mr. Smith interrupted me with the sneering remark, "That is your Pickwickian sense." I protested that I was endeavoring to give him a logical, practical statement. Such lack on

his part of spiritual dignity and courtesy to a fellow member of The Mother Church, whom he was supposed to assist, was deplorable, and was an attempt to confuse and belittle my evidence.

The merely formal character of these "admonitions" is at times self-evident. With the apparent purpose of disposing of the matter quickly, Judge Smith called on each practitioner separately, announcing his purpose and the authority under which he acted in giving the first "admonition." Then, in a number of instances, having disposed of the first "admonition" in a few sentences, he called in a witness whom he had brought for that purpose and repeated the "admonition."

The two "admonitions" in some cases occupied so short a space of time as necessarily to preclude any opportunity for reflection which might lead to a change of view on the part of the one "admonished." In this proceeding, we believe the First Reader disregarded the spirit of Matthew xviii., 15–17, in which he professed to come on his "admonitory" mission.

Was the spirit of the Scriptures observed?

CHAPTER XX

ADMONITIONS BY FIRST READER OF NEW YORK CHURCH

First Reader of New York church "admonishes" practitioners

Of the three personal "admonitions" given to the group of practitioners who refused to repudiate the metaphysical instruction received from Mrs. Stetson, two of the "admonitions" were administered by the First Reader of The Mother Church, and one by the First Reader of the New York church. The first of these occurred on the 8th and 11th of March, 1910. Of the "admonitions" which the First Reader of the New York church gave, the one given Miss Mary E. Pearson at Atlantic City, New Jersey, March 25, 1910, as related below, by her, will suffice to show their character:

Mr. Virgil O. Strickler called at 11:30 A.M. and remained about forty minutes. After asking if I had moved here, I replied, "No; I am visiting here."

Then he began: "Tell me what do you think of this whole situation? You know it is a great problem. Here is the Board of Directors of The Mother Church, —the highest ecclesiastical body in the organization, responsible for the organization, and they have examined the teachings of Mrs. Stetson and judged them to be all wrong. Outside of twelve or thirteen and possibly a handful, the whole Field of Christian Scientists all over the world consider her teachings and

Miss Pearson's "admonition"

practices to be false. I want to find out just what you feel about it, and where you stand."

I said: "Mr. Strickler, there is nothing for me to say. We have been over this whole ground together many times, and you know my views. It is useless to enter into any discussion on the matter."

He replied: "That is so; but the Board of Trustees of First Church in New York feel that, as some seven months have elapsed since the Findings of the Board of Directors of The Mother Church, and it is a serious question they have to confront, as to whether they should allow any one to remain a member of the church who is not loyal to the Board of Directors and the organization, it is their duty to find out how the members stand, and they have commissioned me, as First Reader, to see you and admonish you."

Should loyalty to the organization be the test?

Then he produced a paper, said to be Mrs. Remer's testimony, and said he had Miss Ensworth's with him, and would have brought others but did not think it necessary. He said, "I want to know if you consider these statements, made at the practitioners' meetings and testified to by most of the practitioners, are Christian Science?"

Practitioners' meetings "grossly misrepresented"

I do not recall word for word the statements as quoted, so will not quote them. I said, "Mr. Strickler, you know as well as I do, that two persons can hear the same statement and put an entirely different meaning upon it. All that I ever heard said, when rightly understood, could never be construed as the Board of Directors and you have construed them. I consider that *what has been reported as said in those meetings has been grossly misrepresented and misconstrued.*"

He then said, "I see your attitude. I am mighty sorry for you! Do you realize what this means to you, to stand out against the whole organization? There is no appeal beyond the Board of Directors. They correspond to the Court of Appeals, and are you

Claims of ecclesiastical authority

going to pit your opinion against theirs? Mrs. Eddy has authorized them as a body, and they must act in accordance with their judgment, and we must accept their judgment in order to be Christian Scientists."

I said, "Mr. Strickler, if I had not worked this all out alone with God I would not be ready to meet or to talk with you to-day. I am ready, if needs be, to stand for my convictions absolutely alone with God. I am loyal to God, to Mrs. Eddy, to my understanding of the teaching I have received through Mrs. Stetson, and I have my Bible and *Science and Health*, with the Manual and all Mrs. Eddy's writings, and neither you, the Board of Directors, nor any one, has any right to attempt to *coerce* me into changing my convictions of Truth into their way of believing.

"I am loyal to God"

Then he said, "No! You have a right to your convictions, as we all have; and no one wants to *coerce* you into any other way of thinking; but listen to this." Then, reading another statement from Mrs. Remer's testimony, "Did you hear Mrs. Stetson say that when Mrs. Eddy made her demonstration she would have some one to talk through, and Mrs. S. was that one?"

I said, "I never heard that statement and do not believe Mrs. Stetson ever said it." Mr. Strickler said, "She did, and incidentally I tell you it is spiritualism." He then wanted to read more statements, but I said, "Mr. Strickler, *what have these statements to do with my admonition? I am responsible only for what I say and do.*"

"What have these statements to do with my admonition?"

He replied: "That is so. I only want to hear what you think of these statements." I said, "Mr. Strickler, to pass just judgment on what another has said or done, I would have to be present when the statement was made, and know what led up to the statement, and the person's motive for making it." Then he put the papers back in his pocket and left them there.

Mr. Strickler then remarked: "What do you think of

the telegram Mrs. Eddy sent in reply to one from us and which referred to the conditions, 'I rejoice with you in the victory of right over wrong, of Truth over error'?"

I replied, "Mr. Strickler, I can truthfully and honestly say to you or any one, 'I rejoice with you in the victory of right over wrong, of Truth over error' [Mary Baker Eddy, *Christian Science Sentinel*, January 29, 1910]. Mrs. Eddy has never said that Mrs. Stetson's teaching is wrong. On the contrary, she has called this controversy a 'personal conflict' [*Christian Science Sentinel*, December 18, 1909], and said she has written all she has to say in her writings, or something to that effect, and that each individual must interpret these writings for himself. Am I to disobey Mrs. Eddy, and take the Board of Directors' interpretation?"

"Mrs. Eddy has never said that Mrs. Stetson's teaching is wrong"

He said: "But they are the highest authority, and their judgment is final. It is a serious matter."

A serious matter if the Directors are mistaken

I replied, "It is a very serious matter. If the Board of Directors find they have been mistaken in their judgment, what will become of the organization?"

He said: "They cannot revoke what they have done now, under the Manual; it would be years before they could reinstate Mrs. Stetson." Then he said, "If you had more time, would you reconsider it, and change your attitude?" I said, "Never, Mr. Strickler, never! I am working out my problem according to my understanding of Principle, and cannot do otherwise." Then he said, "What do you intend to do? Do you think with these views you ought to remain a member of the organization? You cannot ride two horses."

If Directors are mistaken what will become of the organization?

I said, "Mr. Strickler, I am not riding two horses. Mrs. Eddy says: 'Follow your Leader, only so far as she follows Christ' [*Message for 1902*, p. 78], and I am willing

to follow the Board of Directors in so far as they follow Christ. As to the organization, that is a question for the Board of Trustees to decide. The organization can get along without me. Jesus and his followers needed no organization, and I must stand by what I understand to be the spiritual interpretation of the Bible and *Science and Health*."

Willing to follow the Directors as far as they follow Christ

To sum up the facts as to these "admonitions:"

Conclusions as to these "admonitions"

1. They were not, in our judgment, delivered in the spirit of the Scripture, as specifically provided in the *Manual of The Mother Church.*

2. They were coercive in their method, because they were administered with appeals to fear of authority rather than to loyalty to Truth as the standard of conviction.

3. They, in our judgment, either expressly or impliedly involved unwarranted charges without specification, against which the ones "admonished" had no adequate opportunity of denial or defense, and to that extent they were unjust to the practitioners.

CHAPTER XXI

PRACTITIONERS BEFORE THE NEW TRUSTEES

ONLY fifteen of the sixteen practitioners of the New York church appeared before the newly elected Board of Trustees of First Church of Christ, Scientist, New York City, in response to their call late in March or early in April, 1910. Mr. Hatfield declined to respond to their call, and resigned from the New York church for reasons which are given in the following letter which was published in part in the *New York Herald* of April 4, 1910:

Practitioners called for discipline

NEW YORK CITY,
April 3, 1910.

To the Editor of the *New York Herald:*—

In this morning's papers in the articles regarding First Church of Christ, Scientist, New York City, allusion is made to the fact of my being asked to come before the Trustees of that church in answer to their summons, and that, instead of doing so, I sent to them a letter of resignation from the church.

Allow me to explain the reason for my resignation. I had been for about five years Second Reader of First Church of Christ, Scientist, New York City, and subsequently for three years its First Reader. I had been an active worker in the church for twenty-two years and Chairman of the Board of Trustees for almost nineteen years. I therefore stood in a measure

Why Mr. Hatfield declined to respond

as the representative of these important offices and it seemed to me proper to protect them from any record of injustice and indignity in view of my high appreciation of their sacred character.

I took this action the more readily because of my apprehension of the utter incompetency of those who called me before them to intelligently, justly, and in a Christly manner pass upon the questions involved, because of their lack of understanding of divine metaphysics, which is true Christian Science.

As an individual, I was perfectly willing to appear before the Trustees and defend my own position, and did not shirk my duty in any respect. It cannot be charged that I had not the courage of my convictions, for my position of loyalty to my beloved Leader, Mary Baker Eddy, and to my teacher, Mrs. Augusta E. Stetson, has been so constantly and publicly declared as to be beyond question.

Is loyal to Leader and to teacher

Yours truly,

(Signed) E. F. Hatfield.

What was publicly characterized in the press of that date as "The inquisition of the fifteen practitioners," was among the earliest acts of the newly elected Board of Trustees. These practitioners were called individually into the Board Room of the New York church in the presence of the Trustees, where Charles A. Dean, the Chairman, read to them the following statement:

You have heretofore been admonished by the First Reader of this church, and because of your attitude respecting that admonition, you have been requested to meet the Trustees at this time.

The First Reader has reported to the Board that you stated to him in response to his questions, that you fully approved and endorsed the teachings and practice of

Mrs. Augusta E. Stetson as being correct Christian Science, and especially that you approved her teaching and practice in the twelve o'clock practitioners' meetings held in this room on and prior to July 31, 1909, and that you declared that your views with respect to such teaching and practice were in no wise altered by the fact that the Christian Science Board of Directors, of Boston, had revoked the license of Mrs. Stetson as a teacher because she was teaching and practising "pretended Christian Science." Also that you stated that you, yourself are practising in the manner taught and practised by Mrs. Stetson, and that it is your intention to continue to do so, notwithstanding that such teaching and practice have been adjudged by such Directors as being contrary to Christian Science.

Adherence to Mrs. Stetson's teaching a disqualification to membership

The nature of the interviews with the New York Trustees is distinctly shown in detail in Miss Duncan's account as given below:

Miss Duncan's Interview

As I went into the Board Room the Trustees bowed, and Mr. Strickler motioned me to a seat at the head of the table. Then Mr. Dean said that he would read the by-law of First Church in regard to the situation. The by-law was to the effect that a person brought up for an offense should be admonished by the First Reader, then if that admonition were not heeded, he should come before the Board of Trustees. Mr. Dean said that as I had not heeded Mr. Strickler's admonition, it was necessary to call me before the Board. He then asked the following questions:

Miss Duncan's answers

1. "Were you one of the students of Mrs. Augusta E. Stetson who met in the daily twelve o'clock practitioners' meetings, held in this room on and prior to July 31, 1909?"

I answered, "I was."

2. "Do you still believe and maintain that the teachings and practice of Mrs. Augusta E. Stetson were correct and in accord with the textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy?"

I answered, "I do."

3. "Do you approve as being in accord with true Christian Science the teachings and practice of Mrs. Stetson in the twelve o'clock practitioners' meetings?"

I answered, "Absolutely."

4. "Do you believe that the findings and judgment of the Christian Science Board of Directors, 'That Mrs. Stetson practises and teaches pretended Christian Science contrary to the statement thereof in *Science and Health with Key to the Scriptures*,' and 'revoking her license as a teacher of Christian Science,' were necessary, just, and right?"

That question I refused to answer directly. I said, "I think the answers to the previous questions covered the ground."

Mr. Dean said: "Will you answer the question?" I repeated, "I feel that the question has been answered." Then Mr. Dean went on to ask the next question.

5. "Do you practise Christian Science according to the way Mrs. Stetson has taught in the twelve o'clock practitioners' meetings?"

I said, "I do not consider that Mrs. Stetson taught in those meetings,—they were talks." Mr. Dean said, "Well, according to the way she talked?" I said, "I do."

6. "Is it your intention to continue to practise according to the way she taught?"

I replied, "It is."

Mr. Strickler said: "Now, Miss Duncan, is there any possibility of your changing your mind, or of thinking any differently from what you have?"

I said, "I don't see how it is possible, Mr. Strickler, because I have been taking the stand I have for my con-

victions, and that is the reason I am standing where I am to-day—because of my convictions."

Mr. Blome's Interview

In appearing before the new Board of Trustees, Mr. Blome took the precaution to prepare himself with a written statement, so that there might be no doubt as to what his words actually were. He did this in self-protection (1) because The Mother Church Directors had refused to allow him to see a copy of his testimony given in Boston, and (2) because it had been reported that in his Boston testimony he had been disrespectful to the Directors—an allegation which he promptly denied. For these reasons Mr. Blome was reluctant to answer questions, but finally consented, after which he relates that the following interview ensued:

Mr. Blome protects himself by written statement

The first question was repeated—whether or not I was a student in those meetings. I said, "Yes." Then they asked, Would I continue to practice that teaching? I said, "I most certainly shall." "And disregard the Findings of the Directors?" I said, "I will have to." Then they asked me whether I thought that the Directors' judgment was not right. I told them that I most certainly thought it was not right—that it was unjust and unfair. Then Mr. Dean asked me to read my statement. It is as follows:

"*Ladies and Gentlemen, Brethren:—*

"In answer to your call for further admonition, I have prepared a statement, after careful consideration and study of our dear Leader's, Mrs. Eddy's, writings, which I will ask you to kindly accept. I find my teaching, as I have received it from Mrs. Stetson, the correct interpretation of *Science and Health*, our textbook. I find nothing in

our Church Manual which has been disobeyed as the result of Mrs. Stetson's teaching. I am striving to live the truth which she has taught me as far as I can, and demonstrate it in putting off 'the old man with his deeds' and putting on the 'new man.' I hope always to demonstrate this teaching and follow the example of Mrs. Stetson. Her teaching demonstrated has proved itself by its fruits, and Jesus said, 'By their fruits ye shall know them.' I believe in so doing I follow my beloved Leader, Mrs. Eddy, as she follows Christ. I do not follow finite personality, nor am I under any 'personal domination,' but stand by my Principle, because Principle has a firm grip on me, and 'I can do no otherwise.'

Mrs. Stetson's teaching demonstrated by its fruits

"I have for fourteen years stood in my place as a member of the organization of First Church of Christ, Scientist, New York City; have tried to do all I could in healing the sick and reforming the sinner through Christ, Truth, and although it has been but a humble benefit to mankind, it has blessed me and mine in unselfish deeds and loyalty to our Cause and its beloved Leader.

"I have no resentment, and shall be of more usefulness to the Cause of Christian Science as I study *Science and Health* and the Bible more, and love my neighbor better. In this way I will get a better realization of the Church of Christ as a 'structure of Truth and Love' (*Science and Health*, p. 583), and obey my revered Leader, Mrs. Eddy, to build 'wholly spiritual' (*Christian Science Sentinel*, January 16, 1909). I shall always love First Church of Christ, Scientist, New York City, as I have lived for it, and this church will always stand as a milestone 'from sense to Soul' (*Science and Health*, p. 266) of self-sacrifice and unselfish love of Mrs. Stetson and her loyal students in obedience to our Leader.

"I know of no better way to express my gratitude to Mrs. Stetson for her untiring labors for me and humanity than to be loyal to Principle and our dear Leader, Mrs.

Eddy, and to rise to see the spiritual import of this momentous hour.

"With my heart full of love and gratitude, I trust God, 'the strong deliverer' (*Science and Health*, p. 226), to guide us all in His own way and in His own time."

(Signed) ARNOLD BLOME.

Following the reading of this statement, Mr. Strickler said, "Under those conditions you defy constituted authority and disobey the By-Laws of the Church Manual and of our branch church." To this I replied, "I would like to read these few words in which I have lived the last few days: 'There is but one Law and that is the Law of God. There is but one Court and that is the Court of Heaven. It is a court of Absolute Justice, whose decision is final. Human concepts and opinions have been formulated into *laws*, and human courts administer these laws; but God is the final arbiter, the Supreme Judge' " (*Christian Science Sentinel*, vol. II., p. 87).

"There is but one Court and that is the Court of Heaven"

Mr. Dean, Chairman of the new Board of Trustees, at the meeting said, "Well, Mr. Blome, as long as you say that the Directors' decision is not just, you are judging the Directors." I said, "I believe the Directors' decision unfair and unjust." Then he said, "You cannot be a Christian Scientist, you cannot be a Christian Science practitioner." I did not answer that. They said, "That is all." I said, "Good-night."

Mr. Dean presumed to tell these practitioners that they could no longer be Christian Science practitioners, and because they were found to be "judging the Directors" by questioning their decision as to Mrs. Stetson and themselves, therefore they could not be Christian Scientists. But the practitioners knew nothing of this new teaching,—that the decisions of the Directors

of The Mother Church had taken the place of the Tenets and By-Laws of the denomination. These practitioners were taught, and rightly taught, that a Christian Scientist is one who follows the teachings of the Holy Bible and of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, and who lives in obedience to the Tenets and By-Laws as set forth in the *Manual of The Mother Church.*

Do Directors' decisions supersede Tenets and By-Laws?

Miss Pearson's Interview

The same standard of judgment was reasserted when Miss Mary E. Pearson appeared before the new Board of New York Trustees. Miss Pearson states that the following occurred:

Mr. Dean: Then you mean to set yourself up as a judge over the Board of Directors?

Miss Pearson: No, only I am judging from what I have seen and heard myself. They are responsible to God for their judgment, and I for mine.

Mr. Franciscus: But you have not seen all the evidence they have.

Mrs. Bain: And Mrs. Stetson herself was before the Board of Directors.

(Another one, I think it was Mr. Dean, said: "Do you think the Board of Directors' judgment right or wrong?")

Miss Pearson: That is not for me to say; that rests between them and their God, I can only judge for myself what I think and say and do.

Miss Pearson continues: "Then Mr. Dean read another form of 'admonition,' stating they could not allow any one to be a member of the church who was

disloyal or divided in his allegiance, and I could not be allowed to practise Christian Science any longer. If after sufficient time had elapsed I proved worthy to be again admitted into the church the Board would do so."

MISS PEARSON: I protest, I am loyal to Mrs. Eddy and The Mother Church and am *not divided* in my allegiance. Mrs. Eddy has said, "Follow your Leader, only so far as she follows Christ" [*Message for 1902*, p. 78], and I am perfectly willing to follow the Board of Directors and this Board just so far as they follow Principle, the Mind which was in Christ Jesus.

Miss Pearson affirms allegiance to Christly standards

MR. FRANCISCUS: Do you still set yourself up as a judge over the Board of Directors?

MISS PEARSON: God is their and our Judge, and Mrs. Eddy has written "God is above your teacher, your healer, or any earthly friend" [*Christian Science Sentinel*, December 18, 1909], and that each one must interpret her writings for herself.

Miss Pearson then turned to Mr. Dean and said, "I want to say right here, that neither this Board nor any mortal on the face of the earth has any right or power to hinder me from obeying God and healing the sick according to my own understanding of Christian Science."

No human power can hinder from obeying God

MR. FRANCISCUS: If you had more time given you would you change your views?

MISS PEARSON: Never! How can I change my convictions? *Science and Health* says, "God has endowed man with inalienable rights, among which are self-government, reason, and conscience." I cannot go against my conscience.

In practically every interview of the practitioners before the new Board of New York Trustees, the metaphysical understanding of the accused practitioners of Christian Science was not enquired into. The burden of the questioning seemed to be as to conformity to the interpretation and decisions of the Board of Directors. They were further told by the Chairman, Mr. Dean, that they could not be permitted to practise Christian Science or even be a Christian Scientist. In one of the latest of these interviews Mrs. Rowbotham states that when so addressed by the Chairman, she replied:

Mr. Dean, I am a loyal Christian Scientist, and no one has any right to say I am not. Because the Directors are the Directors does not make them infallible, and they cannot dictate to me as to how I shall interpret Mrs. Eddy's works. No one has the right to say that I cannot be a Christian Scientist and cannot practise. I have practised for twelve years, and shall continue to do so.

The right to heal is not the gift of Directors or Trustees

CHAPTER XXII

THE SIXTEEN PRACTITIONERS MAKE A PUBLIC STATEMENT

On April 2, 1910, the same date on which the "Three Test Questions"[1] were applied to the last of the practitioners, the new Board of New York Trustees sent out letters notifying these practitioners that their names had been dropped from the roll of church membership. There were only fifteen so dropped, Mr. Edwin F. Hatfield having previously resigned from this branch church.

Practitioners' names dropped from church membership

At this time it was thought best by these practitioners, acting as a unit, to publish a statement setting forth their position. This was made all the more necessary because there had been such misrepresentation extant in the public press. In some of the public prints it was wrongly stated that, once dropped from the roll of membership, practitioners could no longer practise Christian Science. In others it was reported that these sixteen practitioners had been found to entertain mistaken conceptions of the teachings of Christian Science. Their answer is as courageous as it is conclusive on these points. Their letter said:

[2]The charges brought against us, experienced demonstrators of Christian Science, by the new and untried Trustees

[1]See page 186.

[2]This letter appeared in part in *The Sun* (New York) April 4, 1910.

of the church, indicate on the part of these Trustees a lamentable ignorance of the mission of Christianity as interpreted by Jesus, and a dangerous misconception of the teachings of Mary Baker Eddy as given in *Science and Health* and her other writings.

Public statement by practitioners

We, one and all, subscribe to the Tenets of Christian Science as set forth in our textbook, *Science and Health*, page 497. The last of these Tenets is as follows:

"And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Mother Church Manual, p. 16).

This Mind that was in Christ Jesus we understand to be the law of Truth to error. The operation of this law necessarily destroys error of every name and nature. This law is not man made; it is the irresistible, inevitable law of being and never fails of fulfilment. Christian Science teaches that sin, disease, and death are error, therefore, Truth is the destroyer of these enemies of man. It is the right, privilege, and duty of man to declare the law and to execute judgment upon everything that is opposed to his health, happiness, and prosperity.

Christian Science calls all that is opposed to this law of good "animal magnetism," and also clearly points out that, as this is neither God, nor emanates from God, it is not power, but merely a false belief in power. This false belief has held the world in bondage and is the cause of every ill known to man. It is against this belief, this illusion, this despotic fear, that we have worked and prayed.

This is the teaching we have received from Mrs. Augusta E. Stetson, C.S.D., which we have followed and are continuing to follow. It has enabled us to heal the sick and sinning, and we shall continue so to do. It would have been impossible, understanding such teaching, for any of us to have sent out, at the twelve o'clock meetings, or at any other time, any such thing as a "death thought," or

Mrs. Stetson's teaching "has enabled us to heal the sick and sinning"

to have malpractised on any one, nor was there anything of this character done at said meetings.

We have never committed any act which abrogates our right to practise Christian Science. We shall continue to follow the teachings of *Science and Health*, to heal the sick and sinning according to our understanding. This is our inalienable right. Mrs. Eddy says, in *The People's Idea of God*, page one:

"Have never committed any act which abrogates our right to practise Christian Science"

"The beatings of our heart can be heard; but the ceaseless throbbings and throes of thought are unheard, as it changes from material to spiritual standpoints. Even the pangs of death disappear, accordingly as the understanding that we are spiritual beings here reappears, and we learn our capabilities for good, which insures man's continuance and is the true glory of immortality."

(Signed by)

Kate Y. Remer	Mary E. Pearson
Mary H. Freshman	Catherine B. Gillpatrick
Sibyl Marvin Huse	Steuart C. Rowbotham
Jessie Tuttle Colton	Mary R. Pinney
S. Margaret Duncan	E. F. Hatfield
Letitia H. Greene	Arnold Blome
Anna A. Holden	M. Augusta Aikman
Antoinette L. Ensworth	Amelia S. Rowbotham

The foregoing document is well worthy of a place in the annals of denominational history.

CHAPTER XXIII

TWO-COUNT COMPLAINT TO THE DIRECTORS OF THE MOTHER CHURCH ANALYZED

UNDER date of April 4, 1910, the First Reader of The Mother Church submitted the first complaints against these same sixteen practitioners whom he had "admonished" on the 7th and 11th of March, 1910. The New York branch church, through its new Trustees and its First Reader, on April 2, 1910, only two days prior to the submission of these complaints had gone through the form of dropping from membership in that church fifteen of these same practitioners. After this final step was taken in the New York church, Clifford P. Smith, as First Reader at Boston, submitted the following complaints under "Count One" and "Count Two." The "Complaint" against Miss Ensworth is given below as showing the form of papers which each of these practitioners received.

First Reader of The Mother Church files charges after New York Trustees drop practitioners

COMPLAINT

To THE BOARD OF DIRECTORS of
The First Church of Christ, Scientist
in Boston, Massachusetts:

As the First Reader of said Church, having the duty to enforce its discipline and By-laws, I submit the following complaints against Miss Antoinette Ensworth, who is a

member of this Church. These complaints refer to offenses concerning which she has been admonished according to the Scripture in Matthew xviii: 15–17, and they are made from Christian motives.

COUNT ONE

That Miss Antoinette L. Ensworth has been found trying to practise Christian Science contrary to the statement thereof in its textbook, Science and Health with Key to the Scriptures, and admonished to desist from such practise, as provided in Article XII, Sect. 2, of the By-laws of this Church; notwithstanding which she persists in this offense.

COUNT TWO

That Miss Antoinette L. Ensworth persists in working mentally and otherwise against the interests of the members of this church who are not personal adherents of Mrs. Augusta E. Stetson.

Dated April 4, 1910.

(Signed) CLIFFORD P. SMITH, *First Reader.*

"Count One" does not state the act which constitutes the offense alleged. This "Count" contains merely a general allegation of the commission of an offense. If considered in a legal sense, it refers to a statute (Article XII., Section 2), and states that the accused has violated the rule specified; but it fails to state or specify any particular act committed by the accused which constitutes the alleged violation.

Allegations not specific

The duty so to do is not a mere technical requirement, but an expression in law of a requirement fundamental to the common rules of justice, that when a person is accused of an offense, the facts should be so stated that the accused should be sufficiently advised

of the particulars thereof to enable him to prepare a defense.

"Count Two" does not state the By-Law violated, nor does it state the acts constituting the alleged offense.

The practitioners would have been legally justified in treating the "Complaint" and "Orders" of April 4, 1910, as a nullity. It does not appear, however, that they in any way consulted or considered their legal rights; they acted according to the ordinary course of persons accused,—by answering the "Complaint" as directly as possible. Each of the answers denies the charges directly and positively.

It should be noted that the copies of this "Complaint" as served were not actually signed by Clifford P. Smith, First Reader, but were in typewritten form throughout. Likewise the copy of the "Directors' Orders Governing Trial," was not signed, but was also submitted in typewritten form throughout and was sent without any accompanying letter. Technically, neither the "Complaint" nor the "Orders" of the same date reached the practitioners in due form. Below is given a copy of these "Orders," as transmitted to the New York practitioners:

"Complaint" and "Orders" both defective

DIRECTORS' ORDERS GOVERNING TRIAL

April 4, 1910

Special meeting of the Board of Directors of The First Church of Christ, Scientist, in Boston, Massachusetts, duly called by the Clerk.

Present: all of the Directors.

Trial by affidavit

Complaints against Mr. Arnold Blome, Mrs. M. Augusta Aikman, Miss Jessie T. Colton, Miss Margaret Duncan, Miss Antoinette Ensworth, Mrs.

Mary H. Freshman, Mrs. Catherine Gillpatrick, Mrs Letitia H. Greene, Mrs. Anna A. Holden, Miss Sibyl Huse, Miss Mary E. Pearson, Mrs. Kate Y. Remer, Mrs. Amelia S. Rowbotham, Mr. Steuart C. Rowbotham, Mr. Edwin F. Hatfield, and Miss Mary R. Pinney having been laid before this Board by the First Reader of this Church, it was thereupon ordered by the Board of Directors of The First Church of Christ, Scientist, in Boston, Massachusetts, that the evidence in support or defense of said complaints shall be presented in the form of affidavits or documents; provided that this Board may, at the request of either party based on sufficient reasons, require the maker of any affidavit to appear before this Board for oral examination; and in such case the affidavit shall not be received as evidence if the affiant does not appear and give his evidence subject to cross-examination.

It was also ordered by the Directors that the evidence in support of the complaints shall be filed with the Clerk of this Church on or before April 14, 1910; that the answers to the complaints and the evidence in defense thereof shall be filed with the Clerk on or before April 18, 1910; that any evidence in rebuttal shall be filed with the Clerk on or before April 20, 1910; after which the cases shall be decided by this Board in accordance with the By-laws of this Church.

Inadequate time allowed for defense

It was further ordered by the Directors that the Secretary of this Board shall send a copy of the complaint against him or her and a copy of these orders to each of the accused persons by registered mail; that the accused persons shall have the right to examine the evidence against them as soon as it has been filed, such examination to be made in the office of the Clerk of this Church; and that each of the accused persons may have the assistance of a member of this Church as his or her counsel.

Must go to Boston to see evidence

These orders were adopted by unanimous vote of the Directors.

It should be of interest to Christian Scientists throughout the Field to know for themselves by what rules these trials were to be conducted on the part of the Directors of The Mother Church.

CHAPTER XXIV

DO NOT ORDERS OF APRIL FOURTH VIOLATE LAW AND JUSTICE?

CRITICAL analysis of the "Orders" of April 4, in which the Directors of The Mother Church laid down the rules of procedure, show that these "Orders" do not provide for a trial, but simply prescribe an order of date within which the filing of affidavits shall take place. This, in our judgment, directly violates that part of The Mother Church Manual which requires that "the offender's case shall be tried" (Article XI., Section 1). We consider that the Manual was again violated, in that the Clerk of The Mother Church paid no attention to the Rule of the Manual which requires him to "address a letter of inquiry to the member complained of as to the validity of the charge" (Article XI., Section 6).

Procedure failed to provide for trial, according to Manual

Finally, the "Complaint," comprised in "Count One" and "Count Two," does not charge any specific offense, but simply states in general words that they have violated the Manual.

These "Orders" purport to determine the following matters relating to procedure:

Analysis of "Orders" of April 4

1. Limit evidence to affidavits or documents.

2. The Board *may* require the maker of an affidavit to appear for oral and cross-examination.

3. Limit the time within which testimony may be filed.

(*a*) Evidence in support of "Complaint" on or before April 14, 1910.

(*b*) Answers to "Complaint" and evidence in defense on or before April 18, 1910.

(*c*) Evidence in rebuttal on or before April 20, 1910.

(*d*) Cases then to be decided by Board.

4. Compel accused persons to go to Boston to examine affidavits said to have been filed against them.

5. Limit right of counsel to "a member of this Church."

Do not these "Orders" as to procedure offend the common law of justice and are they not therefore defective, for the following reasons:

1. Evidence by affidavits is not the best evidence, and deprives the accused of two fundamental rights:

(*a*) To face his accuser and to hear the testimony in the presence of the witness. (See pages 26–28.)

(*b*) Right to cross-examine the witness.

The Directors reserved the right to themselves to determine whether or not a witness should be called for oral examination, thus entirely depriving the accused of what is universally accorded as his fundamental right, namely, to be confronted by his accuser, with the right to cross-examine.

Evidence by affidavit robs accused of vital rights

The "Orders" read: "this Board may, at the request of either party based on sufficient reasons, require the maker of any affidavit to appear before this Board for oral examination."

The decision on this point is plainly with the Board,

who alone under this wording may decide what are sufficient reasons; and if the Board "may," it follows that it "may not," if it so decides.

Furthermore, no person is qualified to appear as a witness unless his affidavit shall have been previously filed on or before April 18, 1910. Also the oral examination is by the Board and not by the accused nor in his behalf or presence, because no day is set for any hearing. April 20, 1910, is the last day for evidence in rebuttal (*i. e.* in support of the "Complaint") to be filed, "after which the cases shall be decided by this Board." The accused is denied the right of calling any witness whose affidavit has not been first presented to the Directors within a prescribed limited time.

2. The right of a regular trial is denied. Article XI., Section 1, of The Mother Church Manual provides that "the offender's case shall be tried." Although the Manual fails to set out the rules of procedure governing trials, nevertheless it is the right of an accused member to have a trial conducted according to such reasonable rules as shall be consistent with the common law of justice. A fundamental rule is, that there shall be such a trial as shall give opportunity to the accused (1) of being fairly advised of the offense charged, and (2) of fairly presenting his defense, which includes being faced by his accuser, and the right to cross-examine.

Right of regular trial is denied

3. The rules prescribed by the "Orders" of April 4, are oppressively burdensome to the accused.

(*a*) The accused is compelled to go to Boston to examine the affidavits against him.

Rules of trial unfair to accused

This is a burden that the Board had no right to impose. The accused is compelled to go to Boston

to determine even the alleged facts of the "Complaint," because the "Complaint" contained no specifications.

(*b*) Sufficient time to prepare defense is not given. The affidavits in support of the "Complaint" may be filed on or before April 14, 1910, although April 18, 1910, is the last day on which the accused may file counter affidavits. This allows but four days within which the accused must go to Boston, examine evidence against him, determine his defense, procure witnesses and reduce their testimony to the form of affidavits and file the same in Boston. Such a procedure would be unconscionable in any Court of Justice.

Procedure illustrated by case of Mr. Hatfield

The course pursued by the Christian Science Board of Directors of The Mother Church in arriving at their conclusions regarding persons accused before them, may be gathered from the correspondence with Mr. Edwin F. Hatfield, one of the former Trustees of the New York church. Mr. Hatfield received advice from the Assistant Secretary of the Board of Directors on April 13, 1910, stating that "a large quantity of evidence in support of the complaint against you has been filed in this office, where it may be examined."

When Mr. Hatfield received the above advice of April 13, he wrote to the Secretary of the Christian Science Board of Directors (Mr. J. V. Dittemore), as follows:

Asked in vain for copy of alleged "evidence" against him

There cannot be any such "evidence" except my public official acts, which it was my duty to perform, and any inferences derived from them in support of the complaint of Judge Smith against me must be as unwarranted and unjust as the complaint itself. At the same time I have to request that you will furnish me a copy of any "evidence" that may have been filed with you in support of his com-

plaint, as I would like to know if the facts are correctly stated and I think I am entitled to this without incurring the expense and trouble of going to Boston to see them. I enclose my check for ten dollars, which should cover the cost of making such copies and sending them to me, for I only want the copies of the affidavits themselves, and not of any papers to which they may refer. . . . If the cost of making such copies should be a little more than the ten dollars please advise me so that I can remit the difference.

The next day Mr. Hatfield received from the Secretary of the Christian Science Board of Directors (Mr. Dittemore) the following telegram:

It is not practicable to furnish copy of evidence in time. Your evidence, if any, must be filed by Monday. See copy of orders sent you.

In a letter of identical date, confirming the above telegram quoted, the Secretary writes:

Permit me also to assure you that the few decisions which the Directors have been obliged to make in such cases have always been based on adequate evidence.

April 15, 1910, was on Friday. The telegram above quoted required evidence, "if any," to be filed by the following Monday. There was no way of knowing what the affidavits on which "Complaints" were based contained nor by whom they were filed, except by going to Boston. Mr. Hatfield that same day (April 15, 1910) sent the following letter:

New York City,
April 15, 1910.

Dear Mr. Dittemore:—I am in receipt of your telegram of this date, for which I am obliged, but I beg to renew

my request for copies of the affidavits or other statements filed as evidence to support Judge Smith's complaint against me, whether in time to answer or not.

There can be no evidence to submit in defense of the false charges of Judge Smith, except the unqualified denial of them which I have made, and I also deny the inferences sought to be made in support of them, in any evidence he has submitted or may submit.

Yours very truly,
(Signed) E. F. HATFIELD.

P. S.

If you still decline to send me copies of the papers and affidavits asked for, then, in all fairness, they certainly should be sent to the Publication Office here, to be examined and answered, and the time should be extended for this purpose.

(Signed) E. F. H.

To this no reply whatever was ever received by Mr. Hatfield. In view of the fact that the copy of evidence was refused only on the ground that "it is not practicable to furnish copy of evidence in time," when the Directors possessing the "evidence" had themselves fixed the date for the hearing, it would have been but a simple act of justice to have delayed the hearing as requested by Mr. Hatfield and given the accused an opportunity to prepare for defense. Without the information requested there was no way of knowing even what the line of accusation was. Under the circumstances, the method of arriving at decisions amounted practically to the exclusion of evidence from the accused, and to trial without hearing and in his absence. This is certainly not our concept of Christian justice and love.

His plea for papers and time ignored

Is this Christian justice and love?

CHAPTER XXV

PRACTITIONERS' ANSWERS TO THE TWO-COUNT COMPLAINT

NOTWITHSTANDING the fact that the "Complaint" and "Orders" as to procedure mailed to the New York practitioners were embodied in typewritten form only and lacked any official written signature or other authentication, and were not accompanied by any letter of transmittal, yet the practitioners named in the "Two-Count Complaint" in every case made prompt reply thereto by a direct communication sent by each one to the Board of Directors of The Mother Church.

Every practitioner denies "Complaint"

Their replies are as follows:

MRS. REMER'S REPLY

NEW YORK CITY,
Friday, April 8, 1910.

TO THE BOARD OF DIRECTORS of
The First Church of Christ, Scientist,
in Boston, Mass.

I, Kate Y. Remer, answering the complaint of Judge C. P. Smith (dated April 4, 1910) deny each and every allegation contained in said complaint, and also deny that the complaint or the charges therein made are made from Christian motives.

Mrs. Remer denies that charges were made from Christian motives

I have never practised or tried to practise Christian Science contrary to the statement thereof in its textbook, *Science and Health with Key to the Scriptures*, and never having done so, I, of course, do not persist in this offense. I have never mentally or

otherwise worked, nor persisted in working mentally or otherwise against the interests of the members of The Mother Church or any of its branches who are not personal adherents of Mrs. Augusta E. Stetson, C.S.D. I refer you to my letter of February 16, 1910, which I now reiterate. I do not expect to be in Boston this month.

Very truly yours,
(Signed) KATE Y. REMER.

MISS DUNCAN'S REPLY

. . . COUNT ONE: . . . The First Reader has admonished me to desist from practising what is his and others' concept of my practice. Article XII., Section 2, of the Church Manual, mentioned in his complaint, provides for those who are found violating the By-Laws or Rules therein set forth. I deny most emphatically that I have ever violated any of these Rules or By-Laws, consequently there was no occasion for the First Reader to admonish me. Furthermore, I do not persist in any offense I never committed.

Miss Duncan: "These charges are false"

COUNT TWO: I deny most emphatically that I work, or persist in working, mentally and otherwise, against the interests of the members of The Mother Church who are not personal adherents of Mrs. Augusta E. Stetson. These charges are false. Under the circumstances which have given rise to the charges lodged against me, I deny they were made from "Christian motives."

MRS. ROWBOTHAM'S REPLY

I have received a very impersonal communication dated April 4th, containing complaints purporting to come from Judge Clifford P. Smith. . . . I hereby assert that these complaints were not made in accordance with the Christian spirit of Matthew xviii., 15–17. To quote from *Science and Health*, page 458, line 23, the words of our Leader, Mrs. Eddy: "The Christianly scientific man reflects

Mrs. Rowbotham: Complaints "cannot be substantiated by proof"

the divine law, thus becoming a law unto himself. He does violence to no man. Neither is he a false accuser."

I absolutely and finally deny that there is any truth in said complaints, and I also positively declare that they cannot be substantiated by *proof*. . . .

Mr. Blome's Reply

Mr. Arnold Blome denies categorically each of the "Two Counts." He says, in his communication to the Board of Directors:

New York City, N. Y.,
April 9, 1910.

To The Board of Directors of
The First Church of Christ, Scientist,
Boston, Mass.

Gentlemen:—Your communication, without accompanying letter, of April 4th received. The complaint made by Judge Clifford P. Smith is a mistaken sense of my practice of Christian Science, and I deny that I have been admonished "from Christian motives." I deny in "Count One" that I practise Christian Science contrary to the statement in our textbook, *Science and Health with Key to the Scriptures*, and have committed no offense against the By-Laws of The Mother Church.

Mr. Blome denies having offended against laws of the Church

In "Count Two" I deny emphatically that I am working against the interests of the members of The Mother Church, or the members of its branch churches, either mentally or otherwise. The repeated remark "personal adherents" is unscientific and therefore not worthy of consideration. In this, my final say, to this Board, I shall again declare my conscientious and honest convictions and shall no longer silence my heart and better judgment but speak the truth as Spirit gives utterance. Our dear Master said to all Christians: if ye judge at all, "Judge righteous judgment." This has not been rendered in the case of Mrs. Stetson's

teaching and practice of Christian Science. To my sense it is our dear Leader's teaching and the teaching of *Science and Health* which is on trial, for that is what Mrs. Stetson has *taught me.* Although I feel that I should end here with Jesus' words: "If I tell you, ye will not believe," I must state to you what I gathered from the proceedings in Boston when called as a witness in September last. All steps that have been taken following this proceeding, have been governed by the same erroneous sense and have not only been unchristian, but cruel and despotic.

Having been with Mrs. Stetson in daily work for the Cause of Christian Science a number of years, and attended the practitioners' meetings of First Church in New York for some ten years, it is my great privilege to know her, not only as a Christian Scientist, teacher and practitioner, but as a friend and loving sister. In her home life I have found her a loving, practical and economical Christian woman, in her active life as a Christian Scientist, a consistent, loyal, faithful and obedient student of Mrs. Eddy, our revered Leader. She has often quoted from *Science and Health*, the words of our beloved Leader: "the demands of God must be met." Her standard of Christian Science has been too high for many of her students and a number of them have maligned and persecuted her because of her realization of Truth; and her consistent demonstration thereof has been a rebuke to error. Her position as a Field worker has been unique and has borne good fruit. Like our beloved Leader, Mrs. Stetson has many so-called enemies, but *she* knows she has none. Her love is universal and divine. Disgruntled, disloyal, and undisciplined students have turned from what they consider personal control of Mrs. Stetson to their own self-will and human energy as their guide "from sense to Soul,"[1] and have named this "blind guide" Principle.

The fact is that these students were unwilling to come

[1] *Science and Health*, page 566.

under the "rod of Love," and suffer out of sense and self, but rather hold on to all of their luggage of belief, self, and sin. These students handled by revenge, envy, and jealousy have for years plotted and planned to destroy "troublesome Truth,"[1] reflected by this unselfish and untiring student of Christian Science, and have finally found a response in our present Board of Directors to act upon accumulated reports, hearsay, distorted concepts of Mrs. Stetson's teaching, utter falsities and prejudices. Her trial in Boston was a mere form, and well have the Directors said to me when I was called as a witness, "Mr. Blome, we do not need your testimony." "If my testimony is not needed, why was I called, and why am I called this day?" The statements of disloyal and undisciplined students of Mrs. Stetson were put into a form of questions dealing purely with the words which Mrs. Stetson used and names of persons she named;—to this the practitioners who attended the twelve o'clock meetings in First Church, New York, were asked to say "Yes or No," even though some questions involved from three to five individual meanings.

They were also told to speak humanly truthfully and not from the "fourth dimension of Spirit."[2] It sounded to me like this: Answer "Yes or No," and we will make error a part of Truth. The subtle suggestion to be "humanly truthful" and speak as a human was the voice of the "one evil,"[3] using truthfulness in the name of error for a means to an evil end. The practitioners, having been taught by a Christian Science teacher who teaches the spirit of Christian Science and lives in accordance with her teaching, were thus put in a position to answer "Yes or No" to a *mistaken sense* of Mrs. Stetson's teaching.

The frequent admonition to speak humanly and not from the "fourth dimension of Spirit" brought confusion and made Christian Science metaphysics void. The witnesses were not allowed to speak about the occasion and

[1] *Science and Health*, page 542.

[2] *Miscellaneous Writings*, page 22. [3] *Science and Health*, page 476.

motive that prompted certain sayings and actions. The spirit of the teachings and practices of Mrs. Stetson was carefully left out of it all. It was naturally confusing to the witnesses who are used to work out all problems in Christian Science metaphysics and are taught pure Christian Science, *i.e.*, "Spirit is All-in-all, and matter nothing." St. John says, "Beloved, now are we the sons of God." Most of the time was taken up to make the witness a liar by questioning him about time, date, place, names of persons and words used, whereas the witnesses went to Boston expecting to meet holy men—a spiritual and metaphysical court—and went with reverence of the Directors and respected their position as the constituted authority. Mrs. Stetson always taught us to respect and obey implicitly constituted authority. Her students realize in a degree and live in accordance with their realization that the individual is spiritual, and that finite personality is shadow —no thing—but a claim to something.

In *Unity of Good*, page 47 (pocket edition), we read: "The evil, accompanying physical personality, is illusive and mortal; but the good attendant upon spiritual individuality is immortal." It was impossible for loyal students of Mrs. Stetson to answer the questions correctly, as the questions were formed by a material concept of Mrs. Stetson's supposed teaching, and left nothing of the real meaning and the metaphysical import. Any answer under these conditions of "Yes or No" would lead to one of three errors, or to all three—*i.e.*, make Mrs. Stetson a malpractitioner, the witness a liar or a disloyal student thus revealing not a spark of real Truth as Mrs. Stetson has taught it. A material court can scarcely judge honest metaphysical and spiritual teaching nor practices of Christian Science. A disloyal student cannot give a correct statement of a loyal teacher. No loyal student of Christian Science can make a disloyal one understand his motive and concept so long as the disloyal is satisfied with his position. Mrs. Stetson has never malpractised and cannot harm any one

as she has no faith in evil but all faith in good. The mental impression of a word decides the motive and character. In *Miscellaneous Writings*, page 31, our dear Leader says, in regard to mental malpractice,—"Its claim to power is in proportion to the faith in evil, and consequently to the lack of faith in good." I fail to see justice in the decision of the Directors of The Mother Church and deny that Mrs. Stetson has taught "pretended Christian Science," but *taught me* the Christian Science of our textbook.

As a Christian Scientist and member of the Church of Christ, I shall work harder to "put off the old man with his deeds; and . . . put on the new man," to help burst this cloud of prejudice and misunderstanding, and wait patiently on God as He is unfolding to us the spiritual purport of this hour. My trust in God and His Christ can never be taken from me, and with St. Paul I say, from Romans viii.: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I find also much comfort and assurance in the words of our beloved Leader, "There is but one Law and that is the Law of God. There is but one Court and that is the Court of Heaven. It is a court of Absolute Justice, whose decision is final. Human concepts and opinions have been formulated into *laws*, and human courts administer these laws; but God is the final arbiter, the Supreme Judge."

Sincerely yours in Christ,
(Signed) Arnold Blome.

Mr. Hatfield's Reply

New York City,
April 11, 1910.

To The Board of Directors of
The First Church of Christ, Scientist,
in Boston, Mass.

Dear Brethren:—On the seventh instant, I received a

registered document, on the outside of which appeared the name of J. V. Dittemore, Secretary, but, on opening it, there was no letter, only two typewritten papers, one without any signature, and the other, headed "Complaint," having the printed signature of "Clifford P. Smith, First Reader." These unauthenticated papers announced the action of your Board upon complaints by Judge Smith against some of our New York practitioners, including myself.

Mr. Hatfield finds papers in question unauthenticated

There are two counts in this complaint against me, of an astounding character, and I deny them both in the most positive terms. For twenty-two years I have been a diligent student of Christian Science, loving its textbook and its revered Leader, and those who know me would laugh at the imputation that I now am "trying to practise," or ever have tried to practise "Christian Science contrary to the statement thereof in its textbook," or that I now work, or ever have worked "mentally and otherwise against the interests of the members of" The Mother Church "who are not personal adherents of Mrs. Augusta E. Stetson." It is absurd on the face of it. What does it all mean?

Denies both "Counts" as ridiculous and absurd

The Church Manual says, in Article XI., Section 5:— "The Christian Science Board of Directors has power to discipline, place on probation, remove from membership, or to excommunicate members of The Mother Church." Their authority is therefore undisputed, and it is not to be assumed that they are unaware of the crucial responsibility of this sacred trust, neither to be negligent of their duty, nor to abuse the power placed in their hands. They are the custodians of the rights of each member of the Church, and they cannot escape the obligation to defend these rights vigilantly and impartially against misrepresentation and calumny, to preserve the peace of the Church, and wisely to administer its affairs and promote its highest interests.

Questions right to enforce uniformity of opinion

It is not therefore my province to criticize or condemn them. They are accountable for their own acts to their Leader, to the Church at large, to the verdict of public opinion, to the searchlight of their own higher consciousness, and "to God the Judge of all."

But are they fallible or infallible? Does submission to their findings involve approval of them? Is there no room for difference of opinion, and can we, without hypocrisy, violate our convictions? Should the anathema of excommunication be the medium for an enforced unity?

Sixteen faithful practitioners have been arraigned before your Board, falsely accused. They are the consecrated exponents of the Truth, loyal to their beloved Leader, Mary Baker Eddy, and true to their teacher, Augusta E. Stetson. The issues involved are momentous. You stand in the lime-light of the public gaze. What will you do with the opportunity before you? The world has no interest in Christian Science as a sect, or in any war of creeds. It is hungering for the demonstration of the omnipotence of Love, the unreality of evil; for the triumph of Spirit over matter, the healing benediction attending the wonderful revelation of Truth that Mrs. Eddy has taught in its purity and power. Is this great Cause to be obstructed and materialized, or conserved in its grandeur and strength?

Exponents of Truth falsely accused

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men who possess opinions and a will;
Tall men, sun-crowned, who live above the fog:
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife,—lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!"

(J. G. Holland.)

Very sincerely yours,
(Signed) E. F. HATFIELD.

Mrs. Holden's Reply

New York City,
April 11, 1910.

To The Board of Directors of
The First Church of Christ, Scientist,
Boston, Mass.

Gentlemen:—In defending my position, as to my teachings, I am but standing for the great truth taught by our beloved Leader, Mrs. Eddy, and striving to advance the Cause of Christian Science by accentuating the truth given in the twelve o'clock meetings, and practised by my teacher, Mrs. Augusta E. Stetson, C.S.D.

Mrs. Holden characterizes complaints as wrong and unlawful

Mrs. Eddy tells us that "God made Man immortal and amenable to Spirit only" (*Science and Health*, p. 434). She also tells us in her word in the *Sentinel*, January 16, 1909, "The Way of Wisdom:"

"When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other. . . .

"Spirit is infinite; therefore *Spirit is all.* 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated."

To obey this injunction, it was necessary for the old Adam, the mortal sense of man to be dissolved; and the solvent of love was applied. The sword of Spirit was wielded fearlessly, and through the understanding of the fact that the law of Christ supersedes all other law—the man of God's creating—"The compound idea . . . the spiritual image and likeness of God" (*Science and Health*, p. 591) was mentally perceived by all who had spiritual discernment to follow where Truth was leading.

Our church, First Church of Christ, Scientist, New York

City, was built on the Rock, Christ, and as a tribute of love and gratitude to our beloved Leader, Mrs. Eddy. In her letter to us, of November 28th, 1903,[1] she says:

"The letter of your work dies, as do all things material, but the spirit thereof is immortal."

And again,

"The tender memorial engraven on your grand edifice stands for human self lost in divine light—melted into the radiance of His likeness. . . ."

" . . . as truth urges upon mortals its resisted claims" (*Science and Health*, p. 223), the church, of course, felt the upheaval, and the present chemicalization is the result of this growth Spiritward—for all error must be uncovered and destroyed ere the Church of Prophecy—in Mind—where it has always stood, can be revealed.

The present conflict will but hasten the time when the spiritual consciousness, which is a "present possibility" (*Science and Health*, p. 574), will reveal the church whose substance is divine Mind, whose attendants are congregated ideas, not mortals, but immortals, and where spiritual law is the only code, Life, Truth, and Love the government.

Our Leader, Mrs. Eddy, tells us, "The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth" (*Pulpit and Press*, p. 20). To be faithful and loyal all branch churches must follow The Mother Church in this line of light. "The daystar of this appearing is the light of Christian Science—the Science which rends the veil of the flesh from top to bottom" (*Miscellaneous Writings*, p. 165).

I now emphatically deny the charges in "Count One." They are made from erroneous postulates; therefore the conclusions are wrong.

"Count Two" shows you are not following the rule laid

[1] *Christian Science Sentinel*, volume vi., page 227.

down by our beloved Leader. I therefore deny all charges therein contained. . . .

Mrs. Eddy tells us "The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word" (*Science and Health*, p. 560, line 11).

Sincerely,
(Signed) Anna A. Holden.

Miss Huse's Reply

To both of the "Counts" Miss Huse answers identically:

I hereby distinctly and finally deny all charges, from whatever source, that I have been or can be "found trying to practise Christian Science contrary to the statement thereof in its textbook, Science and Health with Key to the Scriptures." . . .

Miss Huse denies all charges from whatever source

The constant, earnest study of this textbook, and application of its teaching enable me to understand, in a degree, why our great Leader found it necessary to state on page 457: "Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have fairly understood. Her prime object, since entering this field of labor, has been to prevent suffering, not to produce it." As a Christian Scientist, I am a follower of my Leader, Mrs. Eddy, and I recognize that this must be the prime object of my life and work.

I distinctly and finally deny all charges from whatever source, that I have worked or am now "working mentally and otherwise against the interests of the members of this church who are not personal adherents of Mrs. Augusta E. Stetson."

The term "personal adherents of Mrs. Augusta E. Stetson," simply signalizes those among the members of The Mother Church who have been taught by this teacher, either by precept or example or both, and who have had enough of the spirit to receive her high interpretation of divine metaphysics. I am grateful for the privilege of numbering and classifying myself among those of Mrs. Stetson's students who are adhering closely to her teaching. By so doing we shall always be found blessing all whom our thoughts rest upon.

Very sincerely yours,
(Signed) SIBYL MARVIN HUSE.

April 11, 1910.

MISS COLTON'S REPLY

In her denial of April 12, Miss Colton called the Directors' attention to the absence of evidence to sustain the complaints. She says:

As no evidence under The Mother Church Manual has been found, given, or proven, that I have "been found trying to practise Christian Science contrary to the statement thereof in its textbook, Science and Health with Key to the Scriptures," by Mary Baker Eddy, it is impossible for me to admit the charge or "heed your admonition" of October 4th, 1909. . . .

No evidence has been found.

"Complaints" are unfounded and unjust

I, Jessie T. Colton, declare these charges, each and all, unfounded and unjust, and because false, untrue, and unwise, they must each and all be accounted for.

I declare myself a true witness, a Christian Scientist according to the Church Manual of The First Church of Christ, Scientist, Boston, Mass., and therefore obedient to constituted authority in their various jurisdictions. . . .

MISS ENSWORTH'S REPLY

Miss Antoinette L. Ensworth, under date of April

13, meets these "Complaints" of unscientific practice by quoting "the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science" (*Science and Health*, p. 111). She then continues in more comprehensive denial declaring:

Miss Ensworth declares charges false and powerless

. . . I therefore deny positively the complaints in Counts One and Two rendered against me and submitted to the Board of Directors by the First Reader of The Mother Church. He is entertaining a mistaken sense when he accuses me of trying to practise Christian Science contrary to the statement thereof in its textbook, *Science and Health*, or of working mentally, or otherwise against the interests of any one.

I deny also all similar charges, from whatsoever source they may come. They are absolutely false, therefore powerless.

Mrs. Freshman's Reply

Mrs. Freshman denies every allegation

Mrs. Freshman says, objecting to the form, purport, and spirit of the so-called "'Complaint' against me," and protesting against the alleged action in hearing and acting on said "Complaint," as appears in the extracts of minutes sent to her with said "Complaint:"

. . . I deny each and every allegation contained in said Complaint, and furthermore declare that the Bible, *Science and Health*, and all other writings of my beloved Leader, Mrs. Eddy, as heretofore, will always be my inspired guides to eternal Life.

And I will also add that this has been the radical teaching of Augusta E. Stetson.

Miss Pearson's Reply

New York City,
April 14, 1910.

To The Christian Science Board of Directors
of The First Church of Christ, Scientist,
Boston, Mass.

Dear Sirs:—Your communication dated the 4th inst. is before me.

. . . I can truthfully say in reply . . . I do not "practise Christian Science contrary to the statement thereof in its textbook, Science and Health with Key to the Scriptures."

Miss Pearson reaffirms loyalty and obedience

I do not "mentally" or "otherwise" work against any member of The First Church of Christ, Scientist, Boston, Mass., or any member of any of its branch churches.

I am honestly striving daily and hourly to obey the command of our Master, "Whatsoever ye would that men should do to you, do ye even so to them," Matthew vii., 12. Also the command in *Science and Health* by Mary Baker Eddy, page 447, line 10, "heal the sick when called upon for aid, and save the victims of the mental assassins."

After much prayer and consideration I can only reaffirm what I have already stated, viz., that all I have ever heard said or taught by Mrs. Augusta E. Stetson of Christian Science, when rightly understood, is in strict accord with the spiritual interpretation of the Bible, *Science and Health*, and all of Mrs. Eddy's other writings.

Trusting the Board of Directors will fully realize the solemn responsibility resting upon them, I am,

Sincerely,
(Signed) Mary E. Pearson.

Miss Pinney's Reply

Miss Mary R. Pinney briefly disposes of the "Complaint" against her as follows, in her letter of April 14, to the Directors:

The undersigned, as is well known, is not guilty of *any of the charges* which have been made against her, and answering the *complaint* denies each and every allegation. The Bible, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, and the *Manual of The Mother Church*, will always be her sufficient guide to eternal Life, Truth, and Love. Following these it would be impossible ever to be disloyal or disobedient to the great Leader, Mary Baker Eddy, or to Mrs. Augusta E. Stetson, C.S.D., who is a faithful, loyal student of Mrs. Eddy, and a true teacher of divine metaphysics, which is Christian Science.

Miss Pinney is "not guilty of any of the charges"

Mrs. Greene's Reply

. . . I deny, most emphatically, each and every charge contained in the two counts mentioned, and also charges of like nature coming from any other source.

I reaffirm my instant and constant allegiance to my beloved Leader, the Rev. Mary Baker Eddy, and my loyalty and obedience to the teachings of Christian Science as set forth in its textbook, *Science and Health with Key to the Scriptures*, and other writings of Mary Baker Eddy, the Bible, and The Mother Church Manual. . . .

Mrs. Greene denies every charge and reaffirms obedience

Taking such avowal of fidelity at its word, could any cause ask for more than the straightforward declaration and denial given above? In all ages of the world loyalty and obedience have been the cardinal virtues of every period of great religious advancement.

Equally explicit are the disclaimers contained in the following letters.

Reply of Mr. Rowbotham

Mr. Rowbotham not only notes the form of the communication, which lacked the marks necessary to

show its validity, but he also recalls what the Board of Directors seemed to have forgotten, that as a student of Mrs. Augusta E. Stetson, C.S.D., Principal of the New York City Christian Science Institute, there is an institutional relation under which Mrs. Stetson's teaching work became incorporated more than twenty years ago. Mr. Rowbotham's denials read as follows:

NEW YORK CITY,
April 14, 1910.

Gentlemen:—I am in receipt of registered envelope containing two papers, the only address being on envelope.

Mr. Rowbotham questions motives and refutes charges

In one paper, purporting to be from Mr. Clifford P. Smith, First Reader, he submits complaints against me and adds that they refer to offenses concerning which I have been admonished according to the Scripture in Matthew xviii., 15–17, and they are made from Christian motives.

I emphatically deny this statement; also the assertion that the motive is Christian, because while trying to answer Mr. Smith's questions, and explain my understanding of the spiritual sense of God, and the teachings of our Leader, Mrs. Eddy, he interrupted me by saying, "That is your Pickwickian sense." Such criticism is not in accord with the spirit of Christian motives. I say with St. Paul:

"For our exhortation was not of deceit, nor of uncleanness, nor in guile:

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thess. ii., 3, 4).

Mrs. Eddy says:

"Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to his great mission. Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal to the persecutors.

Why? Because it has hid from them the true idea which has been presented. To misunderstand Paul, was to be ignorant of the divine idea he taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea—ignorance of Truth and Love. The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of evil, leads to the discernment of the divine idea" (*Science and Health*, p. 560, line 22).

In answer to "Count One,"—I hereby declare that I am practising Christian Science in strict accordance with the demands of its textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy,—as required in Article XII., Section 2, of the Church Manual.

In answer to "Count Two,"—the statement that I persist "in working mentally and otherwise against the interests of the members of this church [or any person or persons] who are not personal adherents of Mrs. Augusta E. Stetson," . . . I have never been, and am not now, working mentally or otherwise against the members of this Church. Mrs. Eddy tells us:

"Whoever practises the Science the author teaches, through which Mind pours light and healing upon this generation, can practise on no one from sinister or malicious motives without destroying his own power to heal and his own health. Good must dominate in the thoughts of the healer, or his demonstration is protracted, dangerous, and impossible in Science. A wrong motive involves defeat. In the Science of Mind-healing, it is imperative to be honest, for victory rests on the side of immutable right" (*Science and Health*, p. 446, line 11).

Also on page 447, line 1:

"The heavenly law is broken by trespassing upon man's individual right of self-government. We have no authority in Christian Science and no moral right to attempt to influence the thoughts of others, except it be to benefit them. In mental practice you must not forget that erring

human opinions, conflicting selfish motives, and ignorant attempts to do good may render you incapable of knowing or judging accurately the need of your fellow-men. Therefore the rule is, heal the sick when called upon for aid, and save the victims of the mental assassins."

I further absolutely deny that I am an "adherent" of Mrs. Augusta E. Stetson, C.S.D., in any "personal" sense; but I am a student and member in good standing of the New York City Christian Science Institute, of which Mrs. Stetson is the Principal, and which was incorporated at the direction of Mrs. Eddy in 1891,—and as such am striving "to keep the unity of the Spirit in the bond of peace" (Eph. iv., 3), and, as my beloved Leader tells me,

A member of New York City Christian Science Institute

"To-day I pray that divine Love, the life-giving Principle of Christianity, shall speedily wake the long night of materialism, and the universal dawn shall break upon the spire of this temple. The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then, this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and substance" (*Miscellaneous Writings*, pp. 144, 145).

Yours in Truth,
(Signed) Steuart C. Rowbotham, C.S.

Mrs. Gillpatrick's Reply

Mrs. Gillpatrick declares in part:

. . . I wish, first, to record my objections to the phraseology of "Count Two" of the charges brought against me, viz.: working against those "who are not *personal adherents* of" Mrs. Stetson. The issue, so far as I am

concerned, is not one of personality. I stand for the correctness of the teachings and practice of Mrs. Stetson, and of myself as her student. She has always taught me that, to cherish and foster a false concept of any one was malpractice, and that I should always strive to see the error as unreal, but not omit to handle the serpent—the false claim. . . .

Mrs. Gillpatrick objects to phraseology of "Count Two"

During the twelve years that I have been Mrs. Stetson's student, I have many times known of our beloved Leader's approval of her work and that of her students, expressed in words of love, warning, cheer, and encouragement. Our gifts have been graciously accepted and acknowledged. Mrs. Stetson has, in turn, always practised and enjoined the most prompt and loyal obedience to our Leader, Mrs. Eddy, and our church services have ever reflected this spirit. . . .

Says Leader has approved Mrs. Stetson's work

Mrs. Aikman's Reply

In her letter of April 15, 1910, Mrs. Aikman writes:

. . . In reply I would say, concerning "Count One," I positively affirm that I have *not* "been found trying to practise Christian Science contrary to the statement thereof in its textbook, Science and Health with Key to the Scriptures." That through earnest and prayerful study of this textbook, which healed me of pronounced incurable troubles twenty-three years ago, I have striven with increasing effort, and consecration to practise Christian Science according to its teachings, so far as I could interpret, and spiritually understand those teachings; and that during that time I have been and now am a loyal, faithful follower of our beloved Leader, Mary Baker Eddy. For the past twenty years my study of Christian Science has been immeasurably aided by my teacher, Mrs. Augusta E. Stetson, C.S.D. . . .

Mrs. Aikman affirms she is a loyal follower of Mary Baker Eddy

I therefore again positively affirm that I am not guilty of the charges preferred against me in "Count Two," namely, that I persist "in working mentally and otherwise against the interests of the members of this church who are not personal adherents of Mrs. Augusta E. Stetson." I wish it clearly understood by the Board of Directors, that I absolutely and finally deny these charges, and protest against them, and all evidence that may be brought in support of them at any time.

Very sincerely,
(Signed) M. Augusta Aikman.

Practitioners dropped from The Mother Church roll

The sequel to this remarkable series of letters was not disclosed until nearly three months later, when the Clerk of The Mother Church sent to each of the sixteen practitioners a letter of which the following is a copy:

THE FIRST CHURCH OF CHRIST, SCIENTIST,
Norway, Falmouth and St. Paul Sts.
Boston, Massachusetts.

July 8, 1910

Miss Sybil Marvin Huse
New York City

Dear Miss Huse: This is to advise you that your name has this day been dropped from the membership roll of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

Very sincerely,
(Signed) J. V. Dittemore.
Clerk.

CHAPTER XXVI

SO-CALLED "ADMONITIONS" BY THE FIRST READER OF THE MOTHER CHURCH TO THE NEW YORK TRUSTEES COMPRISING THE COMMITTEE OF INQUIRY

DURING December, 1909, the First Reader of The Mother Church, Judge Clifford P. Smith, called upon those members of the New York Board of Trustees who had participated in rendering the Report of the Committee of Inquiry, vindicating Mrs. Augusta E. Stetson, C.S.D., which vindication was confirmed by the New York church. The purpose of his call was as stated in the following letter to admonish each of them.

"Admonition" of members of Committee of Inquiry

The action, in our judgment, was without warrant of fact or law and without any justification under the *Manual of The Mother Church*. The result of this attempt on his part is set forth in the interviews hereafter related.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH AND ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

December 23, 1909

Mr. . . .
New York City.

My dear Mr. . . . :—It appears to have become necessary for me as First Reader of The Mother Church to

admonish you, as required by its By-laws. I will be in New York City next Monday and Tuesday and wish to see you during that time for this purpose. If you wish to appoint a time and place for the interview, I shall be glad to accept your convenience; and if you prefer to call on me, I will receive you at the Manhattan Hotel, or at the office of the Christian Science Monitor, Room 2092, Metropolitan Building. A note addressed to me at either place will reach me.

Sincerely yours,
(Signed) CLIFFORD P. SMITH.
First Reader of The First Church of Christ, Scientist, in Boston, Massachusetts.

This letter was addressed to the following seven Trustees then in office:

Edwin F. Hatfield,
John Franklin Crowell,
Mrs. Isabelle C. Dam,
Joseph B. Whitney,
Adolph Rusch,
William H. Taylor,
John D. Higgins.

These Trustees now singled out for "admonition" were the same persons whom the Board of Directors of The Mother Church called upon in their letter of October 4, 1909, to "make your own investigation and act without fear or favor," and who had so done. Within the next few days the interviews proposed in the foregoing notice of December 23, were held.

The interviews were held with each Trustee separately at different times and places, and were begun by either the First Reader's reading or handing to each one an identical letter of "admonition," on several of

which one or more of the specifications had been cancelled before being handed to the recipient. The following is the "admonitory" letter and communication then used as hereafter set forth.

NEW YORK, December 27, 1909.

Mr. . . .
New York City.

My dear Mr. . . . :—During the last few months you have had a special opportunity either to serve the cause of Christian Science or to work against it. During this crucial period the right course for you to pursue may not always have been clear to you, because you had become accustomed to accept the directions of one who was your teacher and who had herself strayed from the way of Christian Science. Endeavoring to make all due allowances, I am nevertheless constrained to believe from the evidence furnished by your works that you have greatly neglected your duty to God, to our Leader and to mankind.

An "admonitory" letter of unfounded assumptions

As the First Reader of The First Church of Christ, Scientist, in Boston, Mass., having the duty to enforce its discipline and by-laws, I therefore admonish you as follows:

1. To stop asserting and maintaining as genuine Christian Science the false teaching and practice of Mrs. Augusta E. Stetson;

2. To correct your attitude and conduct toward those members of The Mother Church who do not accept the teaching of Mrs. Stetson;

3. To correct your attitude and conduct toward The Christian Science Board of Directors.

4. To discontinue aiding and abetting Mrs. Stetson and her followers in their misrepresentation of our Leader, Mrs. Eddy, their misinterpretation of Mrs. Eddy's letters

and writings, and their opposition to The Mother Church and its officers.

5. To desist from working against the interests of the loyal members of The Mother Church and the accomplishment of what our Leader, Mrs. Eddy, has defined in her writings to be advantageous to this Church and the Cause of Christian Science.

Hoping that you will heed and accept these admonitions, I am,

Sincerely yours,
(Signed) CLIFFORD P. SMITH,
First Reader.

It is here to be carefully noted that inasmuch as each of those thus "admonished" was a member of a branch church, and was not charged with mental malpractice, this action of the First Reader of The Mother Church was in direct violation of Article XI., Section 6, of The Mother Church Manual, which we quote in full:

Article XI. **Members in Mother Church Only.** SECT. 6. A complaint against a member of The Mother Church, *if said member belongs to no branch church* and if this complaint is not for *mental malpractice*, shall be laid before this Board, and within ten days thereafter, the Clerk of the Church shall address a letter of inquiry to the member complained of as to the validity of the charge. If a member is found guilty of that whereof he is accused and his previous character has been good, his confession of his error and evidence of his compliance with our Church Rules shall be deemed sufficient by the Board for forgiveness for once, and the Clerk of the Church shall immediately so inform him. But a second offense shall dismiss a member from the Church.

The further fact that Judge Smith stated plainly to Joseph B. Whitney, it was in their position as Trustees that he felt they were wrong, as individuals, etc., makes it evident that he also violated that part of Article XXIII., Section 10, of The Mother Church Manual which reads:

Does First Reader of The Mother Church violate Manual?

In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs.

The five items of the above "admonition" may be condensed into the double injunction "to drop Mrs. Stetson," a student and for twenty-five years a teacher and practitioner under Mary Baker Eddy's personal direction and approval, and endorse the Directors, but two of whom—viz., Ira O. Knapp and Stephen A. Chase, were ever students of Mrs. Eddy.

A demand "to drop Mrs. Stetson"

"Admonition" Analyzed

Item I. Item I is based on a wrong premise, and for the New York Trustees to have attempted to follow such an "admonition" would have been to surrender their right, not only of individual interpretation of the Bible, and the writings of Mary Baker Eddy, but to have stultified their convictions based in some cases on over twenty-four years of experience and association with their teacher, Augusta E. Stetson, C.S.D., and to have surrendered their individuality.

Item II. No proof was, nor could be produced that would warrant any "admonition," "To correct your attitude and conduct toward those members

of The Mother Church who do not accept the teaching of Mrs. Stetson."

Item III. The attitude of every one of the New York Trustees towards the Christian Science Board of Directors at Boston is well set forth in the following statement made to Clifford P. Smith, by William H. Taylor (one of the Trustees) on December 27, 1909. "Mrs. Stetson has taught me that it was my duty to stand by The Mother Church, to stand by our own church, to see every one as God's idea no matter whether they seemed to differ or not, and to reflect all the love possible to every member of the church and, if I held any malice, or anger, or hate toward the Directors of The Mother Church, or toward any member of our own church, it would react upon myself and I would be the one to suffer."

Item IV. In the Fourth Item the question of interpretation was raised, as if there were no latitude for individual interpretation of the Leader's writings. Here again there was no quotation of what part of the writings, teachings, letters, or whatsoever it was claimed to have been misinterpreted or misrepresented. It was all assumption and no specifications.

Item V. Finally, in the Fifth Item, the Trustees were "admonished" "To desist from working against the interests of the loyal members of The Mother Church," etc. When it came to questioning Judge Smith as to the time, place, and circumstances to which these official claims of his applied, he failed to sustain his allegations. In the case of Mr. Joseph B. Whitney, each "Item" was gone over separately and the absence of fact shown.

As a result of this test, in which insistence upon proof of specific delinquency was demanded, Mr. Whitney states: "Judge Smith said that he had no special charges to press against me individually as separate from my membership as one of the Trustees of the Board. He also said that these 'admonitions' as a whole expressed the attitude of all the Directors, and concluded by saying, when asked to specify: 'I cannot form it into a phrase, and you must take the whole paper as the basis of the charge, which is not so much for the past as the future.'"

Note the fact: no definite complaint, and no definite cause for complaint; only a warning for the future! The above statement was written down in Judge Smith's presence, read over to him, and admitted by him to be correct. The following parallel gives the resulting contrasts:

Judge Smith's "Admonition"	Mr. Whitney's Refutation
1. To stop asserting and maintaining as genuine Christian Science the false teaching and practice of Mrs. Augusta E. Stetson.	Mr. Whitney said, "I must interpret according to my understanding of *Science and Health*, and cannot accept the interpretation of another."
2. To correct your attitude and conduct toward those members of The Mother Church who do not accept the teaching of Mrs. Stetson.	To this "admonition" Judge Smith actually had no fact whatever to sustain it, and passed it as being without foundation.

3. To correct your attitude and conduct toward the Christian Science Board of Directors.	Mr. Whitney disagreed with Judge Smith, that he had been, or was then, wrong in his attitude and conduct.
4. To discontinue aiding and abetting Mrs. Stetson and her followers in their misrepresentations of our Leader, Mrs. Eddy; their misrepresentations of Mrs. Eddy's letters and writings, and their opposition to The Mother Church and its officers.	To this "admonition" Judge Smith was not able to cite any special proof, and upon these claims being positively denied, Judge Smith said, "We will pass that also."
5. To desist from working against the interests of the loyal members of The Mother Church and the accomplishment of what our Leader, Mrs. Eddy, has defined in her writings to be "advantageous to this Church and to the Cause of Christian Science." [Manual, Art. xi., Sect. 7.]	As if to make a final stand on the 5th "admonition," the First Reader held this to contain the gist of all the accusations. When pressed to specify, his reply was, as quoted above; that he could not form the accusations into a phrase, and that the whole "admonition" in these five items should be accepted as the basis of a charge, in the nature of a warning not so much against what had been done, as to what might be done in the future.

The interview with Mr. Joseph B. Whitney on December 29, 1909, extended from 10 A.M. to 1:15 P.M. In describing what occurred on that occasion, Mr. Whitney recorded the following immediately afterwards:

Interview with Mr. Whitney

The whole burden of Judge Smith's "admonition" was the charge that we were aiding and abetting Mrs. Stetson in opposition to the Board of Directors of The Mother Church by our "Findings" in opposition to theirs; in not forwarding Miss Ensworth's and Miss Colton's testimony when requested; by publishing our letter of regret and endorsement of Mrs. Stetson at the time of our accepting her resignation from the church and Board of Trustees; by sending out Col. Dean's letter, and by our general attitude toward the Board of Directors of The Mother Church since the time that we first went to Boston in September, 1909, and up to the present time, December 29, 1909.

He denied my right in my capacity as a Trustee to endorse my faith and confidence in Mrs. Stetson and the correctness of her teaching and interpretation of *Science and Health* and Mrs. Eddy's other works, in opposition to the decision of the Board of Directors of The Mother Church. That Mrs. Eddy, in Article XII., Sections 1 and 2, of the Manual had delegated the right to interpret what was correct teaching of Christian Science to the Board of Directors, and I had no right to act in my capacity as a Trustee contrary thereto. That in so doing, I brought ridicule and discredit upon the Board of Directors, by setting them at defiance, and thus would be likely to destroy the benefit of Christian Science to the world for a generation, a thing that Mrs. Eddy has said in the Manual was an offense worthy of the severest criticism, or something to that effect.

Denial of individual rights

I suppose he referred to Article XI., Section 7, "Working Against the Cause." I asked him to formulate this into a sentence, and after starting to do so, he said he did not think he could do it satisfactorily, but that I might take the whole paper as the basis of "admonition," etc., etc. He said I was not to take the "admonition" so much as relating to what had occurred in the past, but more to govern myself in future conduct, and to take the paper as a whole, and to change my attitude toward the Board of Directors

of The Mother Church, as they were the supreme authority in the Church, and were so constituted by Mrs. Eddy.

I said: "Suppose it should happen—and this is a suppositional case,—that we should disagree as to some interpretations, and I should force myself to accept yours and to give up my own conscientious convictions of what was right, and it should afterwards turn out that your views were wrong and mine were right, what respect do you think I would have for myself?" He said: "Yes, that is all right regarding yourself, but you should not give it out to the world as a Trustee in opposition to the Board of Directors of The Mother Church, and thereby bring disrespect and ridicule upon the whole society, as you have done by publishing your endorsement of Mrs. Stetson and her teaching after she had been excommunicated (he used this word) by the Board of Directors of The Mother Church." I replied that there was no such intention in anything that we did. We acted up to our highest understanding of what was right, in recognizing the work that Mrs. Stetson had done here: that she had never taught me wrong, so far as I knew, neither did the testimony that we took in the "Inquiry" indicate to me that she had; that I had been conscientious in all that I had done, and that no man could do more.

On the question of the right to individual interpretation of the religious teachings of the Bible, or of Mrs. Eddy's writings, and on other matters in the procedure of the New York Committee of Inquiry, Mr. Whitney states that the following colloquy occurred between him and Judge Smith:

MR. WHITNEY: I would not delegate my individual right to decide a question of what was right and what was wrong to any man, and could be governed only by my own conscience as to the

meaning or interpretation of any sentence in *Science and Health* or any of Mrs. Eddy's writings, or the Bible, where there was a doubtful meaning, or two or more interpretations could be given.

JUDGE SMITH: Conscience is a doubtful word.

MR. WHITNEY: I should rather say conscience is your highest God-given understanding. I use it in that sense.

JUDGE SMITH: Then we are a unit in that respect, but you had no right to send those pamphlets of your decision broadcast over the land.

The offense of publicity

MR. WHITNEY: We did not, we sent them only to the church members.

JUDGE SMITH: Then why did you have four or five thousand printed?

MR. WHITNEY: We thought at first we should send them to our friends everywhere, and left it to a committee to have them printed; but decided afterwards to limit them to the church members, and so informed the people who were sending them out.

JUDGE SMITH: I commend you for that, but how did they get to California and Mexico, even Canada and Europe?

MR. WHITNEY: I do not know. If individuals sent them to their friends, we could not prevent it.

JUDGE SMITH: Well, we have heard from it everywhere, commenting upon it and bringing ridicule and discredit upon the Board of Directors.

MR. WHITNEY: I did not know anything about that, as I had not seen any of the comments.

JUDGE SMITH: We take clippings from an agency and we have received over a bushel of clippings from

all parts of the world in regard to it. That letter of Col. Dean's, why did you send that out?

MR. WHITNEY: We did not send it out.

JUDGE SMITH: Who did it?

MR. WHITNEY: I do not know.

JUDGE SMITH: Have you not seen it?

MR. WHITNEY: Oh yes, I received a copy of it through the mail, but that was the first time I had seen it.

JUDGE SMITH: We get clippings commenting upon that from everywhere, just the same as we did on your "Report." Why did you give out your letter to Mrs. Stetson at the time of accepting her resignation as a Trustee? That was a direct slap at the Directors.

Trustees' letter to Mrs. Stetson offends

MR. WHITNEY: I did not so understand or consider it; we said just what we felt, and that was all any man could do.

JUDGE SMITH: Well, you need not have given that out.

MR. WHITNEY: I felt that it was due her, in justice for what she had done.

JUDGE SMITH: You had no right to do it. Why did you not send on the copies of Miss Ensworth's and Miss Colton's testimony when I wrote for them?

MR. WHITNEY: They were given in confidence, and we referred it to our counsel as to our right to do so in justice under the circumstances.

Referring to the refusal of the Board of Directors of The Mother Church to grant the New York Trustees the privilege of a copy of the testimony of the New York practitioners taken at Boston, Mr. Whitney further-

more states that he said, "As to Miss Ensworth's and Miss Colton's testimony, I felt that if any were to be given over, I thought all should be given by each side to the other: that a fair judgment of the situation could not be determined by any one individual testimony. Judge Smith then said: 'There you go again! That is the way with all the Stetsonites. You think you have equal rights with the Board of Directors of The Mother Church in deciding all such matters.' Judge Smith further said, that it was in our position as Trustees that he felt we were wrong. As individuals he thought we were all men of high character, and he had nothing against us: that he had nothing against me personally. As no complaints had been made, and it was only for my actions as a member of the Board of Trustees that he wished to admonish me, etc."

Nothing against Trustees individually

Judge Smith advanced rather peculiar views as to what the Committee of Inquiry should have done. He said, according to Mr. Whitney's record, it should have supported Mr. Strickler and called in those who had testified against Mrs. Stetson. Mr. Whitney replied, "We asked each person if he had the names of any persons to give us who had any charges to bring, or could give us any further information in regard to the practice and conditions existing in our church, and no one gave us any additional names, neither did the Board of Directors of The Mother Church, when we inquired of them, nor did they allow us to see the testimony they took. We examined every practitioner, except Harry Fink, who was absent from the city."

The interview concluded by Judge Smith inviting Mr. Whitney to go to Boston and see the Directors.

Interview with Mr. Hatfield

Mr. Hatfield makes the following statement regarding Judge Smith's interview with him on December 28, 1909: Mr. Hatfield's statement

He read his "admonition" as to our Trustees' attitude towards The Mother Church, and stated that our acts did not indicate obedience to their decisions as to Mrs. Stetson, but directly contrary thereto in our "Resolutions" commending Mrs. Stetson; also, in not acting to see that the Sunday School children were not taught by those who believed as Mrs. Stetson did, also by our not sending to the Board of Directors, as requested, the testimonies of Miss Ensworth and Miss Colton before our Committee of Inquiry.

He claimed that we could not decline their request, but must obey them absolutely. He said that if we thought Mrs. Stetson had been taught by Mrs. Eddy to do what they had condemned, as she claims, we were misrepresenting Mrs. Eddy. That Mrs. Eddy says she has never taught privately anything different from her public utterances.[1]

He affirmed that it is never right to speak to the person, mentioning their names, in self-defense; that it was malpractice, if without their consent.

When asked if there were no room in Christian Science for the law of love and loyalty to a teacher who had been the channel through whom we had learned the beauty and power of its beneficent ministry, he replied that no other teacher's students talked that way, for that was her personality separating us from Principle. No room for love and loyalty to teachers

When told that the writers of what is known as the "Composite Letter" had no idea of deifying Mrs. Stetson, he said then Mrs. Eddy was wrong in rebuking Mrs. Stetson. No "deification" intended

[1] See page 368.

Interview with Mr. Taylor

The most extended interview by Judge Clifford P. Smith, First Reader of The Mother Church, was that with Mr. William H. Taylor, on December 27, 1909, at the latter's office in New York City. At this interview the Directors' position as to the alleged falsity of the teaching and the practice of Mrs. Augusta E. Stetson was gone into rather fully. In answer to the direct question by Mr. Taylor, "Wherein were the teaching and practice of Mrs. Augusta E. Stetson false?" Judge Smith answered: "The first basic error is that she puts herself between her students and God, and, as a noticeable instance of this, she is quoted as having said at a Thanksgiving service in 1908, 'We are journeying onward,—your hands are in mine and mine in God's.' That a number of people were so shocked at this statement that they wrote it down at the time."

Mr. Taylor's account

Mrs. Stetson having been charged with wrong teaching in "the application of Christian Science to human needs and conditions," Mr. Taylor asked what this meant, stating to Judge Smith that Virgil O. Strickler during the "Inquiry" had been asked as to the meaning of it and he said he did not understand what was meant. Judge Smith was unable to explain what it meant further than to say that it was a "matter of balance."

Unable to explain charge

He stated, as his personal view, however, that "Mrs. Stetson teaches her students to act and speak as though they were not human beings but divine ideas. I think that the effect in many cases is to produce hypocrisy and self-deception, which has a bad moral effect upon the student and hinders demonstration of Christian

Science,—or rather the application of Christian Science to human needs."

On nearly every page of the Christian Science textbook the divinity of man is persistently urged, nor can it be shown anywhere that Mrs. Stetson, or her students, ignore the human. It was true that she taught the divinity of man as supreme, and immortality as the only verity of the universe, including individual man. It is also true that because of the purity of Mrs. Stetson's teaching and practice, both she and her students have demonstrated the power of the Christ-mind to "meet every human need" (*Science and Health*, p. 494).

Man is God's idea

Judge Smith further explained that the fault found with Mrs. Stetson's teaching and practice was that of treating persons by name. He went so far as to say, "I do not think it is necessary to even use a patient's name in treating."

Is it right to "use names"?

Did Jesus malpractice when he said, "Lazarus, come forth"? Did Peter malpractice when he said, "Tabitha, arise"? Did Jesus malpractice when he used Peter's name, saying, "Thou art Peter," or when he said, "Woe unto you, scribes and Pharisees, hypocrites"? This would appear to be divine authority for using names.

Jesus' example

Mr. Taylor further states as follows:

Judge Smith held radically different views from the New York Trustees as to the relations between The Mother Church and the branch churches. Judge Smith brought out the point that a relative of his in Pittsburgh refused to join the beautiful church there but insisted on maintaining membership in First Church of New York. That this was contrary to Principle; that there was a Mother Church, and the party should not

Church membership and residence

live in one place and belong to a branch church in another place. I then asked him why there was not a By-Law to that effect—he said, they had tried to frame a By-Law to cover that situation but were unable to do so as there were many times when it would seem proper such a condition should exist. I told him that that was an individual question and that I would not presume to judge lest I did so erroneously.

In response to my question as to his third "admonition," "To correct your attitude and conduct toward The Christian Science Board of Directors," Judge Smith stated, "You do not recognize the proper relation of The Mother Church Board of Directors over the Board of Trustees of branch churches. That," continued Judge Smith, "was a relation implied between the greater and the lesser; that the Board of Trustees of branch churches must respond to any request of the Board of Directors of The Mother Church." On this I took a square issue with Judge Smith, stating that in so far as the Board of Directors acted within the constitution, which both Judge Smith and myself agreed was the *Manual of The Mother Church*, we would always promptly obey.

Ignores rights of branch churches under Manual

A vital point in the First Reader's interview was the claim, "That it was thought by many people that the Board of Trustees of this church had been making a record which Mrs. Stetson could use at any future time against the Board of Directors of The Mother Church, and that it was done for the purpose of aiding Mrs. Stetson in this respect." I told him that the record was a statement of facts; that there was no such thought in the mind of any member of the Board of Trustees. I asked him whether he really thought that Mrs. Stetson had any such idea in view; that I wanted to tell him that under the existing situation Mrs. Stetson had told me that it was my duty to stand by The Mother Church; to stand by our own

No such move contemplated at that time, but later was found necessary

church, and to see every one as God's idea, no matter whether they seemed to differ or not, and to reflect all the love possible to every member of the church; that if I held any malice or anger or hate toward the Directors of The Mother Church, or toward any member of our own church, it would react upon myself, and I would be the one to suffer.

This throws some light on what Mrs. Stetson's actual advice was to those who were on the same official Board with her.

The interview closes with Judge Smith stating that he was glad to have seen Mr. Taylor; that they knew each other better; that after Mr. Taylor's explanation of the letter to Mrs. Stetson, and of other things, he saw things in a different light.

The interview lasted from 2:45 to 6:15 P.M.

Interview with Mr. Higgins

Mr. John D. Higgins gave the following report of his interview with Judge Smith, on December 28, 1909: **Mr. Higgins' account**

Judge Smith said: "Are you not now making or tampering with the records of your proceedings?" I replied, "No, the record is made and completed." Judge Smith said, it was suggested that we were deliberately making a record favorable to Mrs. Stetson, so that when Mrs Eddy died, she (Mrs. Stetson) might be fortified to institute an independent movement, tending to substantiate her claims. Judge Smith again came back to this question in his interview with me, when he brought up the matter of Miss Ensworth's and Miss Colton's testimony. He (Judge Smith) particularly stated there that what he wanted with Miss Colton's testimony was, "to suppress it, so that there would not be extant any misrepresentations of Mrs. Eddy's state- **Desired to suppress testimony**

ments or teachings that might be promulgated when she [Mrs. Eddy] was not here to review them."

Miss Colton's testimony referred to her residence at Pleasant View, during which time the Leader on different occasions referred, approvingly, to Mrs. Stetson as a favorite student, and in other complimentary ways. At the conclusion of the interview, he asked me to come and see him when in Boston—that he was most of the time at the Publishing House. He had previously asked me to take dinner with him, which I had to decline on account of getting ready to leave town.

Interview with Dr. Crowell

Another of the "admonitions" to the New York Trustees occurred in the interview between Judge Clifford P. Smith and Dr. John Franklin Crowell, in the first week of 1910. When the two met in the Hotel Manhattan, the usual proceeding of reciting the "admonitory" letter was inaugurated by the First Reader. In reply to it Dr. Crowell said:

Dr. Crowell's statement

"For forty years I have striven to live a Christian life. I am old enough to welcome the counsel of any one who would point out my failings, with a view to the improvement of my conduct; but I am convinced that in this whole matter, you, as First Reader, in your relation with me have been 'erroneously influenced.' "

Charges Judge Smith was "erroneously influenced"

To this Judge Smith replied, as if irritated by my attitude: "Then you proceed to admonish me, instead of my admonishing you." I replied that I was convinced that he was misinformed in practically everything that had been assumed in this "admonition." He then drew from his pocket a slip of paper and read a sentence or two, asking me whether I thought that was true Christian Science teaching?

Dr. Crowell refuses to pass on random statements

I told him that I knew nothing about what he was reading, whose statement it was, nor where it came from, and that I was not there to pass on an anonymous statement of any sort, and that I could not understand why he was attempting to put me in the rôle of passing upon other people's utterances. To this he answered, "You consider then that the business in hand is between yourself and myself solely?" I said, "Decidedly so."

Judge Smith attempted in this interview to show that the analogy of the Federal to the State government applied to the relation of The Mother Church and the branch churches. To this I replied that the idea had all the virtues and vices of any other analogy. As a matter of fact, Judge Smith's theory of the unlimited powers of The Mother Church Directors in dealing with branch churches, even to the most local matters, left no room for any such balance of power as pertains to the Federal and State governments of the American Union.

Virtues and vices of analogy

Judge Smith alleged that an interview published in several New York papers and credited to Dr. Crowell contained several utterances which were accepted as his (Dr. Crowell's) attitude towards the Directors. Dr. Crowell denied that any such interview expressed his attitude. Judge Smith asked him why he did not contradict it. To this Dr. Crowell replied, that there was little use to attempt to correct such a statement. The Board of Directors had written him, asking whether or not the interview correctly reported his attitude towards them, and he replied, stating that it did not, in many essentials. Dr. Crowell says:

I tried to assure him that in my judgment the Cause of Christian Science was not in any danger of suffering from the people who composed First Church, New York, but

that on the other hand they were as loyal to the Cause as I believed any people could be. "I take it that is the impression you wish to leave with me as the result of this interview," said Judge Smith as I rose to leave.

Controversy a discredit to the Cause

As I stood in the doorway to depart, Judge Smith said something about the work of Mr. Cox, of the State Publication Committee, in correcting wrong impressions in the public thought. I told him that the Publication Committee had a big task before it,—that this controversy had done an immense degree of discredit to *Christian Science in the community.*

Interview with Mrs. Dam

Mrs. Dam's account

Mrs. Isabelle C. Dam's interview with Judge Smith was held in the Ladies' Parlor of the Hotel Manhattan, New York City. Mrs. Dam states:

Judge Smith handed me a paper. I asked him if he wished me to read it. He said, "No, take it home and look it over." Judge Smith commenced his interview by telling me that my teacher, Mrs. Augusta E. Stetson, was all wrong; that she did not teach true Christian Science, and that the Trustees of First Church, New York, were working against the best interests of Christian Science by opposing the Directors of The Mother Church.

Declares Trustees support Directors when they obey Manual

I said that was not so; that Mrs. Stetson never taught anything but absolute Christian Science as taught by Mrs. Eddy; that we always would support the Directors when they worked in obedience to the *Manual of The Mother Church.*

Defends Mrs. Stetson's teaching

He then asked me if I had ever heard Mrs. Stetson say, "No student can get to God except through her; that her arm held on to God, and that the student was the little finger." I replied that I had never heard Mrs. Stetson say such a thing; that she always held her students to Principle, and

I never heard her teach anything that was not true Christian Science, as we find it in the textbook, *Science and Health with Key to the Scriptures*, and other writings by Mary Baker Eddy.

Judge Smith then brought up the question of using names. He asked me if Mrs. Stetson taught that we could handle names without the consent or knowledge of the persons. I said, "Never, unless in self-defense from mental attack." He said we should *never* take up names. I asked, "Not even for patients?" and "If a person comes to me for treatment, am I not to mention his name in treating him?" He said, "Certainly not." I said, "I never heard of such a thing. If you give a person a treatment you *must* think of the person's name. If you entered a room filled with people and you wanted the attention of some particular person in the room, would you merely say, 'Come here,' without mentioning any one's name? Who would respond to such a call? Would you not call that particular person by name? In treating a patient, would you not call him to awake to a knowledge of his reality, and in doing this would you not mention his name?"

Unheard of rule about avoidance of names

Judge Smith replied, "No, that is all wrong. You must *never* take up names. Your treatment must be impersonal." He then cited a case of a patient of his own, who had written to him for a treatment; but for certain reasons this lady did not give her name, or state what the disease was, saying she would let him know later all the circumstances. He said he treated her impersonally, and that he heard from her afterwards that she had responded to his treatment.

Judge Smith said that he wanted to make it clear to me that he had nothing against me personally, but only as a member of the Board of Trustees of First Church of Christ, Scientist, New York City.

In regard to working against the interests of the loyal members of The Mother Church, I said, in substance, that Mrs. Stetson and her loyal students and church members

have *never* worked "against the interests of the loyal members of The Mother Church," but, on the contrary, they had always worked with all their spiritual understanding, for the accomplishment of what our Leader, Mrs. Eddy, has defined in her writings to be "advantageous to this Church and to the Cause of Christian Science."

Mrs. Stetson and students worked for the Cause

I did not read the paper handed me by Judge Smith until I arrived at home. The conversation here recorded, or the "admonition," if it can be so called, terminated with the visit of Judge Smith, and no further "admonition" has been administered.

CHAPTER XXVII

ANALYSIS OF THE SEVEN FINDINGS

WHOEVER has taken the trouble to follow the account up to this point will have realized the efforts made by the Directors of The Mother Church to secure a disavowal of Mrs. Stetson's instruction as a teacher after they had sent to her their letter of September 25, 1909, enclosing a copy of the seven "Findings" and their "Orders." It will also appear to the reader that the Directors met with a serious obstacle in the nature of the convictions held by a large number of Mrs. Stetson's students, that the truth, as expounded by their Leader, Mrs. Eddy, had been correctly taught to them by their teacher, Mrs. Stetson.

The real issue

The issue, therefore, ceased to be one between the Directors in Boston and Mrs. Stetson, and became a clear-cut issue as to what really was the true teaching of Christian Science,—whether the views held by the Directors were correct, or whether Mrs. Stetson's teachings were correct.

The two view-points were essentially different in method as well as in doctrine. The line of cleavage between the Directors' conception of Christian Science and that of Mrs. Stetson and her adherents was fundamental. The effort to secure disavowal of Mrs. Stetson's instruction, and avowal of the Directors' conception has generally

Institutional authority *vs.* spiritual dominion

been regarded by those to whom the test was put as a demand to sacrifice the spiritual conception of Christian Science to the material conception thereof.

It was taken as setting up a standard of institutional authority based on material concepts, as against the standard of spiritual dominion. Spiritual dominion and the capacity to assert it had always been a feature of the instruction which Mrs. Stetson emphasized in her classes and in her public utterances. In fact, it was the vigorous assertion of the right to exercise spiritual power in mental self-defense, that brought her into conflict with the Board of Directors.

What Mrs. Stetson emphasized in her work

Mrs. Stetson, from the very beginning of her work in Christian Science, put primary emphasis on the healing capacity and the spiritual ability to deal with sin as well as its manifestation,—sickness,—in whatever form it might present itself in opposition to the progress of the kingdom of God. In other words, the spiritual power to destroy sin and its effects was the test of the spiritual effectiveness of service to God and man. This singled out Mrs. Stetson's teaching and healing, and to a great extent gives it a place by itself.

Individual liberty in spiritual achievement

As the governing head of The Mother Church, the Founder and Leader of the Cause, Mary Baker Eddy, deemed it wise in the *Manual of The Mother Church* to hedge in with protective provisions the branches of The Mother Church. Under these wise provisions, First Church of Christ, Scientist, New York City, enjoyed some twenty years of peaceful, progressive, and influential growth. The secret of its growth, as suggested in an earlier chapter, was due to the emphasis which was put, not upon ecclesiastical authority, but upon

liberty of individual achievement in things spiritual. The development of the spiritual sense, and the handling of the claims of hypnotism, mesmerism, animal magnetism (malicious, ignorant, or innocent, conscious or unconscious) through the power of Truth and Love, was the essential feature of Mrs. Stetson's teaching year in and year out.

Test of spirituality applied to "Findings"

The truth or falsity of every position taken by the Directors against Mrs. Stetson and the New York Trustees depends upon which of the two view-points above described the question is considered. If each of the seven "Findings" promulgated by the Board of Directors against Mrs. Stetson on September 25, 1909, be tested by this standard, we believe, it will be found that from the spiritual standpoint the Board of Directors was misled and was wrong; while from the standpoint of material laws they had some show of justification. For instance, "Finding" No. 1 declared:

> That Mrs. Stetson teaches her students, or those with whom she has been holding daily meetings, that the branch Church of Christ, Scientist, of which she is a member, is the only legitimate Christian Science church in New York City; and she teaches her students, or said group of students, not to regard the other branches of The Mother Church which are in that city as Christian Science churches.

This raised the question, What is a legitimate Christian Science church? In the spiritual sense, it is "The structure of Truth and Love" (*Science and Health*, p. 583), and no legitimate branch church, other than a First Church, can be formed which is not an overflow from some church, the membership of which

has been harmoniously working together in brotherly love for its upbuilding and the advancement of the Cause of Christian Science.

Therefore, a legitimate branch church cannot be the outgrowth of dissent, discord, and personal ambition. But if elements representing these qualities go out and organize a formal society, and obtain a charter from the State, and then apply for recognition on the part of The Mother Church authorities, these very elements thus constituted could be recognized as a legitimate Christian Science church, according to institutional standards and regardless of the individual attitude towards the church from which they seceded. Such secession, nevertheless, constitutes a schism.

Institutional legitimacy of branch churches none the less schismatic

The impelling factor in the secessions from First Church of Christ, Scientist, New York City, was the chemicalization resulting from the radical spiritual teaching and practice which Mrs. Stetson constantly insisted upon. What must have been the consequences of constantly pouring into the mentality of a congregation of Christian people this oil of spiritual healing power? The most natural thing in the world, as the legitimate outcome, was the chemicalization[1] among the individual members of such a body. From the beginning of Mrs. Stetson's congregational experience, this insistence of spiritual growth as a proof of capacity to engage in the healing work had the effect of causing a process of separation among incompatible elements.

Results of spiritual growth

It is from this view-point that Mrs. Stetson, who knew

[1] "By chemicalization I mean the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis" (*Science and Health*, pp. 168, 169).

the quality of thought which had brought about the withdrawal of members to form churches of their own, spoke of such churches, and of those which were offshoots from these churches, as schismatic in their character. A schism in the ecclesiastical sense is properly defined as "A permanent difference or separation in the Christian Church, occasioned by diversity of opinions or other reasons."

Christian Science is a religion of Love, as the Founder and Leader, Mary Baker Eddy, defines it. Therefore branch churches originating in qualities other than unity and love cannot properly be regarded in the spiritual sense as legitimate Christian Science churches. On the other hand, if formal compliance with constitutional requirements in the legal sense be used as the test, then such branch churches are quite as regular as any other; but Mrs. Stetson's statement that First Church of Christ, Scientist, New York, "is the only legitimate Christian Science church in New York City," is, in a spiritual sense, true.

Love and unity the only spiritual basis of church fellowship

The second "Finding" read:

2. That a considerable number of the witnesses whose testimony the Directors have heard, exhibit as Mrs. Stetson's teaching an erroneous sense of Christian Science, particularly in regard to the application of Christian Science to human needs and conditions; the witnesses whom the Directors have heard being with one exception her students, and being a select body of students chosen by her, or a board of which she was a member, to be representative practitioners of Christian Science.

Christian Science and human conditions

Following the line of the spiritual, as distinct from

the material concept of Christian Science, it becomes easy to see wherein the Directors were, in our judgment, misled in holding that Mrs. Stetson's teaching involved "an erroneous sense of Christian Science, particularly in regard to the application of Christian Science to human needs and conditions." Brushing aside any disposition to evade the meaning of this charge, the reader should know that it referred to the relations of the sexes.

From the spiritual view-point, which is essentially that of Christian Science, and was essentially that of Mrs. Stetson, carnality must necessarily have felt itself cut to the quick, with the effect of unsettling human relations based on the carnally minded concept thereof. The application of the spiritual import of Christian Science to human relations in domestic, in civil, or in public life is bound to impair the foundations which are laid in the animal nature. On this point, and the inevitableness of its application to human society, the Board of Directors knew, or should have known, if they know anything of the vital import of Christian Science, that the leavening of human conditions with spiritual understanding must carry with it, as part of the cost of progress, some disturbing changes, because of the impossibility of reconciling Spirit and the flesh. Yet this is the very teaching for which Mrs. Stetson was condemned under this second "Finding."

Mrs. Stetson's teaching at war with carnal mindedness

Mrs. Stetson's teaching of Christian Science, as enunciated and taught to her by Mary Baker Eddy, brought about the inevitable result which the teachings of Jesus the Christ produced in his time, when he said:

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

"I came not to send peace"

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes shall be they of his own household (Matthew x., 34–36).

"Finding" three read:

3. That Mrs. Stetson endeavors to exercise a control over her students which tends to hinder their moral and spiritual growth.

One of the witnesses, whom the Directors, etc., claimed had given confirmatory evidence of the above "Finding," bore quite the contrary testimony at a Wednesday evening meeting in First Church, New York, on September 29, 1909. In referring to the instruction of Mrs. Stetson, Mrs. Kate Y. Remer said:

Mrs. Remer's testimony

Not only was I healed physically, but I felt the touch of the Christ love which gave me spiritual birth. Afterwards my dear practitioner [Mrs. Stetson] became my teacher in Christian Science—teaching me the Truth as found in our textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy,—also how to handle hypnotism, mesmerism, spiritualism, and the other claims of mortal mind. As the result of this teaching we are enabled to know and prove that man is immortal, thus redeeming our birthright as children of the living God.

We beg to ask, does this sound like control which tends to hinder moral and spiritual growth? On the face of it, evidently not. Within a week Mrs. Remer

was called to account by The Mother Church Directors in the following letter:

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST,
NORWAY, FALMOUTH & ST. PAUL STS.
BOSTON, MASS.

Office of the
Secretary

Oct. 4, 1909.

MRS. KATE Y. REMER,
New York, N. Y.

Dear Mrs. Remer: We have been informed that you gave a testimonial in First Church of Christ, Scientist, New York City, last Wednesday night, in which you stated, among other things, that your teacher Mrs. Stetson had never taught you anything but true Christian Science and that you had been properly taught, etc. etc.

Directors call Mrs. Remer to account

In view of your recent testimony before this Board, in which you repeated treatments and stated the teachings of your teacher, which were far from being in accord with Christian Science, and which you yourself denounced as wicked, this Board requests you to state your position by return mail.

This Board wishes to know at once why you gave this testimonial directly contrary to your testimony here and they further wish to know immediately whether you now approve of the things taught and done by Mrs. Stetson as related, or whether you now deny that those things occurred.

Very respectfully,
CHRISTIAN SCIENCE BOARD OF DIRECTORS
By (Signed) J. V. DITTEMORE,
Secretary.

Mrs. Remer's answer defines her position squarely in the following words addressed to Mr. J. V. Dittemore, Secretary, etc.:

New York City,
October 6, 1909.

My dear Mr. Dittemore:—Replying to your letter of the 4th, I hand you herewith a copy of my testimony given last Wednesday evening at First Church of Christ, Scientist, New York City. I am convinced that the teaching I have received from my teacher, Augusta E. Stetson, C.S.D., is in exact accord with Christian Science as taught by our beloved Leader, Mary Baker Eddy, in her writings and practice. I am persuaded also that anything said by me to the contrary was a result of my failure to do properly the daily duty enjoined by our beloved Leader in Article VIII., Sect. 6, of the Church Manual,—"It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned." Please say this for me to the Board of Directors.

Takes stand in support of Mrs. Stetson's teaching

Believe me,
Faithfully yours in Truth,
(Signed) Kate Y. Remer.

The Secretary replied to this as follows:

The Christian Science Board of Directors
of
THE FIRST CHURCH OF CHRIST, SCIENTIST,
Norway, Falmouth & St. Paul Sts.
Boston, Mass.

Office of the
Secretary

October 8, 1909.

Mrs. Kate Y. Remer,
New York, N. Y.

Dear Mrs. Remer: Your very extraordinary letter and

enclosure are at hand. The Directors of The Mother Church now ask you whether the testimony which you recently gave before them is true or false. Please let me have your answer to this question at once.

Very sincerely,
(Signed) J. V. DITTEMORE,
Secretary of the
CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Mrs. Remer answered as follows:

NEW YORK CITY,
October 10, 1909.

My dear Mr. Dittemore:—In so far as my testimony given in Boston may conflict with the statements in my last letter, and in the enclosure sent therewith, that testimony was not true, due to great mental confusion and reversal of the facts. My testimony given Wednesday night, Sept. 29th, in First Church of Christ, Scientist, New York City, was true.

Mental confusion and reversal of facts

Yours very truly,
(Signed) KATE Y. REMER.

One of the chief witnesses upon whom we understand the Board of Directors relied for evidence as to Mrs. Stetson's exercising a hindering control over her students in their moral and spiritual growth, was Richard P. Verrall. His testimony before the Committee of Inquiry of the New York Trustees speaks for itself. At these Committee hearings Mr. Verrall was asked:[1]

18. Q. What has been the effect of Mrs. Stetson's influence on your moral and spiritual progress during those fourteen years?

Mr. Verrall's testimony

A. Well, I think that is rather a difficult question to ask. I can't answer that ques-

[1] The testimonies quoted are from the stenographic records.

tion in that form, because I know enough of Christian Science to know that people do not affect us.

19. Q. Then Mrs. Stetson has not affected you either injuriously or favorably?

A. No, sir.

20. Q. What has been the effect of your coming into a knowledge of and association with Mrs. Stetson, in so far as your moral and spiritual progress is concerned?

A. To the extent that Mrs. Stetson has been the voice of Christian Science to me, it has been helpful.

Extent of Mrs. Stetson's helpfulness

21. Q. Will you state the extent to which Mrs. Stetson has been the voice of Truth to you?

A. To the extent that she has adhered to the teachings of Mrs. Eddy.

22. Q. What has been the extent?

A. Well, I cannot tell you—it is rather an extensive subject.

23. Q. Then you are not able to tell the Committee—though you have been associated with Mrs. Stetson as a student and as a practitioner in this church—you are not able to state whether that has impeded your moral and spiritual progress?

A. Before answering that question, I would like to state that the reading of *Science and Health* was my only practitioner, and it healed me, and I have never had any other—I have never had a practitioner in Christian Science.

24. Q. Mrs. Stetson has never been your practitioner?

A. She has given me about three treatments, and, with only one exception, at her own request.

25. Q. After making this explanation, I will restate my question: Will you kindly state the effect upon your moral and spiritual progress from your having come to know and to be associated with Augusta E. Stetson as a student and in your capacity as a practitioner in First Church of Christ, Scientist, New York City?

A. That depends upon the fidelity with which I have adhered to the teachings of Christian Science.

26. Q. What we are trying to get, Mr. Verrall, is a statement from you as to whether, according to your experience, Mrs. Stetson has impeded or stopped your moral and spiritual progress.

A. That is an impossible question for me to answer.

Mrs. Margaret Beecher White, one of those who testified at Boston, also testified before the Committee of Inquiry as follows:

Mrs. White's conception of "personal control"

30. Q. Will you state to this Committee whether Mrs. Stetson, during this time, has endeavored to exercise such control over you as to hinder your moral and spiritual growth?

A. Mrs. Stetson has not, until the last year and a half, and then I think she has.

31. Q. In what manner did this control express itself?

A. We were all more or less under that control, in the sense that we couldn't be absent from certain meetings without her permission: we couldn't be late, and we couldn't go out of town without her permission. I know I was not expected to go to see my boy in boarding-school

without her permission, and at times that was very reluctantly given.

32. Q. Will you state just what she said?
A. No; I don't think I can state just what she said; but it was the sense that it was more important for me to be here and not miss a meeting, than to go and see my boy and take care of him.

Absence from meetings discouraged

33. Q. Then she didn't tell you not to go?
A. No; she didn't tell me not to go, but it was the sense that we were always to take any idea of hers as a leading on the subject. She would state her ideas, and we could take it as a leading.

34. Q. Did she say that?
A. No, she didn't say that; it was always implied.

35. Q. Then you felt you were not going right if you went against what you call her leading?
A. I didn't feel that at all. I felt that I should follow my own ideas on that point, so far as my children were concerned, *and I always did.*

36. Q. Then she didn't, as a matter of fact, exercise an improper control over you?
A. Not in that particular.

37. Q. In any other particular did she?
A. Yes; I think I had a sense of fear of not being at the practitioners' meetings, or of being late.

Regular attendance a duty

Here is a clear sense of the decided preference of a teacher for regular attendance and punctuality at the place of meeting for mutual benefit, construed into a charge of personal control. Recognizing the difficulty of securing uniform development among the practitioners, on the subject of discussion, emphasis upon

regularity and promptness was perfectly natural under the circumstances. The insistence on this point was the same as that of a demonstrator in clinical exercises insisting on the presence of each one who has been admitted to the privilege of attendance.

These practitioners' meetings were mental clinics. Practitioners who attended them were representatives of the practice of Christian Science, authorized to practice under the church roof, with the privilege of protection of such position. It was their duty to work together, and if feasible to be present at all regular meetings. Regular attendance as far as practicable was the result of a common understanding among the practitioners themselves.

Miss Ella G. Young, another witness before the Board of Directors, testified as follows on the same subject before the Committee of Inquiry:

24. Q. What has been the effect of Mrs. Stetson's influence upon your moral and spiritual growth?
A. It varied.
25. Q. In what particulars?
A. Why, it has been very helpful in many ways, but not so helpful in other ways.
26. Q. Will you mention the ways in which it was helpful, and the ways in which it was otherwise?

Miss Young's appreciation of Mrs. Stetson

A. Mrs. Stetson has taught me to obey her implicitly, and she has taught me to love *Science and Health*. I am very thankful for that.

27. Q. Anything else?
A. Well, on the other side she taught me—I have been held under a great deal of personal control,

which I did not think was according to the teaching of Mrs. Eddy; a good deal of fear, and in that respect it has been harmful to me.

28. Q. In what particular have you been under the control of Mrs. Stetson?

A. In the question of not being a perfectly free agent.

29. Q. In what ways did that manifest itself?

A. In the question of whether I could move, or whether I could not move, and whether I could go, and whether I could not go, and not being at liberty to go away when I felt the leading to go off entirely. I was commanded to be here at the tick of the clock, year in and year out. It doesn't seem to me that that is the freedom of the sons of God.

30. Q. Will you mention to the Committee some instance of the kind that you describe in this way, and what Mrs. Stetson said?

A. Well, it is the question of my home very largely. I made a choice of a home, and it is not at all according to the liking of Mrs. Stetson.

31. Q. When was this?

A. This was about five years ago, I think.

32. Q. What was the objection that she made to it?

A. She objected to the people that lived in the house with me.

33. Q. What objection did she make to the people?

A. She objected, I suppose to their mental influence.

34. Q. I know, but what objection did she state?

A. The mental influence.

. . . . . .

40. Q. How long after giving her approval, did she tell you she thought it was not desirable?

Ignored advice in selecting a home

A. The subsequent three years she was continuously telling me.

41. Q. But you did stay?

A. Yes.

Mr. Arthur E. Overbury, when questioned under this head, gave a series of answers which showed that his objection was rather to the rules which the practitioners had laid down among themselves in the Reading Room committees, than to anything which Mrs. Stetson had done. For example, in question 11 of his testimony, he was asked:

Mr. Overbury objects to the rules

11. Q. What has been the effect, Mr. Overbury, upon your moral and spiritual growth, from your having become a member of this church and a Christian Scientist?

Mrs. Stetson's influence beneficial

A. It has been very beneficial—my connection with Christian Science.

12. Q. Then you have grown morally and spiritually since you became a member of this church?

A. Since I came into Christian Science.

13. Q. What has been the effect of Mrs. Stetson's influence upon this moral and spiritual growth?

A. Her metaphysical teaching has been beneficial; the ethical teaching I consider to have been very detrimental.

14. Q. Has this ethical teaching injured you morally or spiritually?

A. It has tied me at times into a very tight mental condition, which my normal scientific sense has enabled me to get out of.

15. Q. Well, now, will you state what you understand to be ethical teaching,—the ethical teaching of Mrs. Stetson which was injurious?

A. The ethical teaching that took the personal domination of the church relationship that I came in contact with.

16. Q. In what way did this matter affect you in your activities as a member of the church and as a practitioner?

A. It affected me,—first my practice was interfered with by the system of control of the practitioners of the church.

Reading Room control interfered with practice

17. Q. You mean of the Reading Room?

A. The Reading Room.

Mr. Strickler also found it difficult to define in what particular respect Mrs. Stetson had exercised any control over him of a hindering character to his moral and spiritual growth. In the testimony given before the Committee of Inquiry, on October 12, 1909, and thereafter, Mr. Strickler was asked:

66. Q. What was the influence upon your practice in Christian Science—upon your health and your morals—as a result of your relationship with Mrs. Stetson?

A. My relationship with Mrs. Stetson was agreeable and helpful until I became a practitioner and attended the practitioners' meetings in this church.

Mr. Strickler found association helpful

. . . . . .

71. Q. What was the effect of your taking class instruction with Mrs. Stetson?

A. That is a difficult question for me to answer. I would say that the benefit I got from going through class with Mrs. Stetson was more a stimulus to my own endeavor to learn Christian Science—I think she helped me in that very much. I began the study of Christian Science quite earnestly and vigorously after that time.

72. Q. You don't think you learned much about Christian Science from Mrs. Stetson's instructions?

A. Yes, Mrs. Stetson taught me a good deal of the letter of Christian Science, but a good deal of the ability to demonstrate it came through my own efforts. I do not want to detract one iota from the benefit I got from her, but I do think that the real benefits I have obtained came through my own attempt to apply what she taught me.

Reiterates appreciation of Mrs. Stetson

73. Q. In the intercourse that you had with Mrs. Stetson before you became a practitioner, was the subject of Christian Science chiefly the matter discussed, or was your relationship on some other basis?

A. I do not recall that I ever spent very much time with Mrs. Stetson except about Christian Science matters.

74. Q. You think that what you know of Christian Science came principally through your studies individually, and not through your connection with Mrs. Stetson?

A. I would not say that—I learned a good deal from Mrs. Stetson—it would be impossible for me to say what proportion, but Mrs. Stetson has helped me very much.

75. Q. Have you at any time expressed your appreciation for these benefits?

A. Many, many times—I am expressing them now.

76. Q. And this expression of your appreciation would be the evidence that what you have received from her has helped you?

A. Mrs. Stetson has helped me very much, and I appreciate it very deeply, and have expressed my appreciation many times, and always shall.

77. Q. What was the effect upon your moral and spiritual progress of your relationship with Mrs. Stetson up to the time that you became a practitioner in the Rooms?

A. I have answered that question once—I never saw anything but good in Mrs. Stetson—never heard anything that I could disapprove, until I began to meet with the practitioners.

. . . . . .

448. Q. What words did Mrs. Stetson use in teaching that it was right for her to exercise mental control over her students?

A. She taught it and practised it in such a multitude of ways that I could not say what her precise words were.

449. Q. Will you give the best recollection you have of the things Mrs. Stetson said from which you have drawn that conclusion?

A. Her declaration that a student could not progress in Christian Science who became disloyal to her, and could not be a successful healer or a successful Christian Science practitioner, was one of the forms that that doctrine took in her teachings.

450. Q. You said there were a multitude of ways in which Mrs. Stetson taught this by example as well as precept—will you kindly mention the particular instance in your experience in which Mrs. Stetson exercised mental control over you?

A. The way she attempted, you mean,—I do not consent to the proposition that she exercised mental control over me, but she attempted to.

. . . . . .

461. Q. You mention one other instance?

A. On the night before her Students' Association last year, when there were a good many students in the Wednesday evening meeting, and she was sitting in the balcony to my right in the front row—just before I finished reading the second hymn, my attention was called to Mrs. Stetson, and I found her looking at me, and bobbing her head at me, and frowning and going through the most tremendous bodily movements, and showing the most violent displeasure at something that I was doing—it almost disconcerted me—I stopped in the midst of the reading of the hymn and was nonplussed for an instant—then I realized that I must go ahead regardless of what I was doing wrong, that I could not stop in front of the audience—and for five or ten minutes afterwards every time I looked at her she exhibited the most violent displeasure. After the meeting was over I went up to her and gave her an opportunity to tell me what it was, but she spoke very pleasantly and never referred to the incident and I did not—it had apparently passed out of her mind. I might go on and mention numberless instances of where

she has exercised or has attempted to exercise her control in the manner of the church services and of my discharge of my part of the duties in the services.

462. Q. Don't mention the general statement without giving the particulars—please state particulars.

A. I don't think I have anything more to say on that point, unless you ask me some question.

The date at which Mr. Strickler began, according to his own testimony, to resist the ideas expressed by Mrs. Stetson at the twelve o'clock meetings of the practitioners was early in January, 1909. About the same time he began to make a record in his diary, as he says, of certain utterances of Mrs. Stetson, "In order that I might study them, to be sure whether I understood right or not."

Records Mrs. Stetson's utterances in diary

80. Q. When did you begin to attend those meetings?

A. Mrs. Stetson did not ask me to attend those meetings for some months after I became Reader —I think it was September or October, 1908, before I was admitted to the twelve o'clock meetings.

81. Q. What was the influence of the twelve o'clock meetings upon your moral and spiritual progress?

A. The influence of the treatments that Mrs. Stetson gave had a frightfully bad effect, unless they were neutralized.

Mental opposition

82. Q. I asked you, what was the effect upon your moral and spiritual progress?

A. The effect of many of those treatments was to cause me to work as hard as I could to prevent them from entering my thought.

83. Q. When did you begin to work against, instead of working with, Mrs. Stetson in the twelve o'clock meetings?

A. I commenced in the early part of January of this year to make notes of the things that Mrs. Stetson said in the twelve o'clock meetings in order that I might study them to be sure whether I understood her aright or not—prior to that time I did not keep any record, but since January of this year I began to arrange full and complete records of what transpired in the practitioners' meetings, and the opinions that I formed of the things that went on there were based upon my close and careful study of those things outside the practitioners' meetings, as well as there.

84. Q. When you first began to make those notes, is that the time that you began to work against Mrs. Stetson?

A. I never worked against Mrs. Stetson—I simply declared that many of the things that were said there could not operate through my consciousness, and that I refused to accentuate the things she said.

85. Q. What would be the effect of your making a written memorandum of those statements—would it be to help you to prevent those things from entering your consciousness?

A. In order that I might not be mistaken myself as to what did actually take place there.

86. Q. I understand that at some time during your attendance at the twelve o'clocks you did take steps to do what you call nullifying, as far as you

were concerned, the effects of Mrs. Stetson's treatments?

A. I did that mentally, while her audible treatments were being given—when she would make a statement that I couldn't stand for, I mentally denied it.

Instead, therefore, of Mr. Strickler being "controlled" by Mrs. Stetson, he resisted her teaching to such an extent as to offset it as described in his own testimony. In answer to a question as to the effect of this attitude upon his relations to Mrs. Stetson he testified as follows:

Self evident resistance toward teacher

100. Q. From that time there was a sort of separation between you and Mrs. Stetson?

A. There was mentally a constantly widening separation—Mrs. Stetson and I advised together after that about many matters, but in respect to these matters, there was never any lessening of my objection.

101. Q. You did not disclose to Mrs. Stetson at any time this condition of mental separation?

A. Mrs Stetson spoke of it herself in the practitioners' meetings a number of times—that I was not in sympathy.

In this as in the other "Findings" against Mrs. Stetson, The Mother Church Directors, we believe, failed signally to get the spiritual significance of what was said and done.

Directors miss the spiritual import

Mrs. M. Augusta Aikman, who during a period of eighteen years has been closely associated with Mrs. Stetson in Christian Science practice, was asked:

Mrs. Aikman declares teaching beneficial

7. Q. What has been the effect of Mrs. Stetson's influence upon your moral and spiritual progress?
   A. It has been most uplifting in every way.
8. Q. And what has been the effect of Mrs. Stetson's influence upon the moral and spiritual progress of those of your patients who came in touch with her?
   A. Absolutely uplifting. My patients have all had the greatest regard and admiration for her, from the understanding of Christian Science.
9. Q. And has Mrs. Stetson's teaching and influence been beneficial and helpful to them?
   A. Always; always, in the very highest sense.

Miss Ida C. Pope was asked:

7. Q. State the effect of Mrs. Stetson's influence on your moral and spiritual progress.
   A. The highest and the best that I have known.
8. Q. Do you mean by that, that Mrs. Stetson's influence has been higher than the influence upon yourself of any other person that you have known?

Miss Pope's capacity for good increased

   A. If I may explain what I mean this way—that the teaching which I have received from her has enabled me to do more good than I have ever been able to do before.
9. Q. Please state the effect of Mrs. Stetson's influence on the moral and spiritual progress of your patients that have come in direct personal touch with her.
   A. Always for the better.
10. Q. Please state whether or not Mrs. Stetson has

endeavored to obtrude her personality upon you in such a way as to take your thought away from Principle and from Mrs. Eddy.

A. Never.

11. Q. State whether Mrs. Stetson has exerted or has endeavored to exert personal control over you.

A. Never.

12. Q. Has she endeavored to exert or has she exerted personal control over the members of this church with whom you are well acquainted?

A. Not to my knowledge.

Mrs. Amelia S. Rowbotham was asked and answered:

8. Q. What was the effect of Mrs. Stetson's influence on your moral and spiritual progress?

A. It was to show me how to purify my thought and to lift me above the reality of sin, disease, and death, and to help me to work out my life problem scientifically.

9. Q. What was the effect of her influence upon the moral and spiritual progress of those of your patients who came directly in touch with her?

A. It was the same effect; to uplift them.

. . . . . .

13. Q. Please state whether Mrs. Stetson exerted or endeavored to exert personal control over you.

A. Never. She never did. She always advised me; gave me a great deal of her time, and her love and her patience and her best advice, but she never controlled me. She always left it to me to decide.

Mrs. Rowbotham disavows "personal control"

Miss Mary R. Pinney was asked:

7. Q. Please state the effect of Mrs. Stetson's influence on your moral and spiritual progress.

Miss Pinney says influence was wholly beneficial

A. Mrs. Stetson's influence has been wholly spiritual and beneficial in every way. She has always upheld the highest standard of moral and spiritual life.

8. Q. What has been the effect of Mrs. Stetson's influence on the moral and spiritual progress of the members of the church with whom you are well acquainted?

A. The very highest and best.

Mrs. Mary H. Freshman was asked:

9. Q. What has been the effect of Mrs. Stetson's influence upon your moral and spiritual progress?

Mrs. Freshman learned how to work scientifically

A. It has been marvellous. It has developed me and brought me a full understanding of how to work my problem scientifically.

10. Q. In accordance with the teachings of Mary Baker Eddy, as given in *Science and Health with Key to the Scriptures*, and her other writings?

A. Yes.

11. Q. What has been the effect of Mrs. Stetson's influence upon the moral and spiritual progress of your patients and of other persons in First Church, New York, with whom you are acquainted?

A. All of the patients that I have ever had that Mrs. Stetson has taken through class have been perfectly satisfied, and have never complained

to me but that their teaching was all that they desired.

12. Q. What was the effect of the influence on their moral and spiritual growth?

A. Well, as far as I know, it has been excellent.

13. Q. Well, of those who have remained in the church so that you could follow their career, what has been the effect of Mrs. Stetson's influence?

A. To-day, as far as I know, they are growing beautifully in Science.

14. Q. And is that true of the members of the church, in so far as you know of those who are and continue to be associated with Mrs. Stetson and obedient to her teaching?

A. Good.

Miss Jessie T. Colton bore witness as follows:

185. Q. Will you please state to the Committee whether, since you became acquainted with Mrs. Augusta E. Stetson, you have progressed or retrograded morally and spiritually.

A. I have progressed.

186. Q. What has been the relation of Augusta E. Stetson's influence to that progress?

A. It has been the means of making the progress —the means of understanding the textbook, in order to attain it.

187. Q. Then the moral and spiritual progress which you have made since you became a member of this church has been due primarily to Mrs. Stetson's influence?

A. Yes.

188. Q. Do you know of any one in this church whose moral and spiritual progress has been impeded by Mrs. Stetson's influence?

Miss Colton knows of none who were hindered

A. I do not.

Mr. Steuart C. Rowbotham was asked:

2. Q. Are you a member of this church?
   A. Yes, sir.
3. Q. How long have you been a member?
   A. About twelve years. Nearly twelve.
4. Q. And did you go through class with Mrs. Stetson?
   A. Yes, sir.
5. Q. And what year?
   A. Over eleven years ago. It will be twelve years next spring.
6. Q. And how long have you been engaged as a practitioner, and given your entire time to it?
   A. Well, pretty near all, after that. I began to come into the work in that year of 1897.
7. Q. During that time, have you been closely identified with Mrs. Stetson?
   A. Yes, sir.
8. Q. What has been the effect of Mrs. Stetson's influence upon your moral and spiritual growth, as a result of that close intercourse?

Mr. Rowbotham derived incalculable benefit

A. It has been of incalculable benefit to me.

. . . . . .

25. Q. Has Mrs. Stetson in any manner ever assumed or attempted to assume any personal control over your actions?
   A. No, none whatever.

Miss Antoinette L. Ensworth was called as a witness and testified:

100. Q. Has Mrs. Stetson ever attempted to control your personal movements?
A. Never.

101. Q. Have you always felt perfectly free to do as you please?
A. I have.

Miss Ensworth was asked further:

107. Q. It has been said that Mrs. Stetson allowed no freedom of thought in the practitioners' meetings when it was contrary to her thought; is that true or false?
A. It is false. Everybody had freedom of speech in those meetings.

Miss Ensworth refutes attempted "control" by Mrs. Stetson

Mrs. White's claim that lateness at the practitioners' meetings was met with a rebuke, is offset by Miss Ensworth's answer.

108. Q. It has been said that unless the practitioners were there on the moment they were all rebuked.
A. No, there was no one rebuked. I have rebuked myself for being late.

Never rebuked for lateness

. . . . . .

110. Q. State whether Mrs. Stetson was right or wrong in insisting on the practitioners being on time.
A. I think she was right.

"Finding" four read:

4. That Mrs. Stetson endeavors to obtrude herself upon the attention of her students in such manner as to turn their attention away from divine Principle.

Personal obtrusion

Miss Margaret S. Duncan was asked:

40. Q. Have you observed Mrs. Stetson obtruding her personality upon yourself, or any of the practitioners or members of this church, so as to turn them away from Principle, or from our Leader, Mary Baker Eddy?

Miss Duncan saw no obtrusion

A. Never.

41. Q. And supposing that Mrs. Stetson's teachings are properly followed by her students, would that, or would that not connect them effectively with Principle and with Mrs. Eddy?

A. Her teaching would connect them with Principle and with Mrs. Eddy—her teaching properly followed.

Miss Sibyl M. Huse being questioned on the point involved in "Finding" four, said as follows:

69. Q. Has Mrs. Stetson obtruded her personality upon you, so as to turn you away from Principle or from our Leader, Mary Baker Eddy?

A. Never.

70. Q. Has she obtruded herself upon you in such a way as to in any manner attempt to control your personal movements?

Miss Huse found perfect freedom

A. Never. I have been singularly free in my movements in every way, and have not even thought of its being necessary to consult her in any personal matters whatsoever.

Mr. Rowbotham was questioned in regard to the same point as follows:

24. Q. Has Mrs. Stetson obtruded her personality upon you so as to turn you away from Principle or from our Leader, Mary Baker Eddy?
A. No, decidedly not.

Mr. Rowbotham denies any such claim

Mrs. Catherine B. Gillpatrick, in her testimony before the Committee of Inquiry, answered as follows:

66. Q. Has Mrs. Stetson obtruded her personality upon you; has it turned you away from Principle, or from our Leader, Mary Baker Eddy?
A. I answer that distinctly in the negative.

Mrs. Gillpatrick declares obtrusion charge false

67. Q. Has she attempted to control your freedom in any way?
A. No.
68. Q. Has she delivered you from any bondage of any kind to which you were previously subject?
A. Yes, many times.
69. Q. Do you feel that she has assisted you to obtain the freedom of the children of God?
A. I do.
70. Q. In an increasing degree?
A. Certainly.

A statement that Mrs. Stetson is alleged to have made at one of the Thanksgiving services is apparently made the occasion for "Finding" four. She was reported to have said, "We are journeying onward," referring to her students and herself, as well as to the

members of the congregation present. "Your hands are in mine, and mine in God's." Even if Mrs. Stetson did use this expression, to those who know how far she had advanced beyond any of her students in matters spiritual, this mode of indicating the relation of a teacher to students, of which there were many in the congregation, would not ordinarily awaken criticism.

The superior attainments of an instructor, compared with those of his students, in the scientific world, might readily justify a professor in a university in saying to a body of students, "We are journeying onward; your hands in mine, and mine in the hands of science, leading us on from truth to truth." Huxley, Du Bois, Reymond, or Ostwald might conceivably have spoken thus to their students without any council of scientific men ever thinking of calling them to account on the charge of the teacher obtruding himself between his students and scientific truth. In this light, the absurdity of this particular "Finding" becomes transparent. "Finding" five is as follows:

5. That Mrs. Stetson practises and teaches pretended Christian Science contrary to the statement thereof in "Science and Health with Key to the Scriptures," particularly by treating persons without their request or consent, and by teaching a select body of her students to do likewise.

Alleges "treatment" without consent

What is "pretended Christian Science"? In "Finding" five, the Board of Directors made the statement that by "treating persons without their request or consent, and by teaching a select body of her students to do likewise," "Mrs. Stetson practises and teaches pretended Christian Science contrary to the statement thereof in 'Science and Health with Key to the

Scriptures.'" This specification is one of the few found in all their claims and allegations.

Did Mrs. Stetson treat persons without their request or consent? The treatment of persons without their request or consent, except in certain specified cases, such as parental consent for children treated, or the consent of relatives for treating one who is incapacitated, is undoubtedly contrary to the teachings of *Science and Health with Key to the Scriptures*.

When consent is not required

What is the nature of a treatment of persons in Christian Science? A treatment assumes a mutual, voluntary relation between practitioner and patient for the patient's benefit. A wholly different relation ensues when a hostile thought enters into conflict with another without the consent of the one attacked. Unwarranted attack assumes the responsibility of spiritual mental defense. The relation calls for a defensive response in self-preservation. That defensive response is not treatment although it resists the attacking mentality without its consent or request. It is this relation to which Mrs. Eddy refers in *Science and Health*, page 442:

What is a "treatment"?

"Treatment" differs from obligatory self-defense

> Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.

Mrs. Stetson's students, from the testimony which they gave before the Committee of Inquiry, were remarkably clear on this subject. At least nineteen out of the twenty-five witnesses who gave evidence at these hearings were unanimous in recognizing the difference between

Defense against malice an indispensable right

self-defense and treatment of another person. Mrs. Aikman, for instance, was asked:

13. Q. Do you recognize any essential difference, Mrs. Aikman, between treating another person and defending yourself against aggressive mental malpractice by handling error?

A. Certainly.

14. Q. Suppose another person voluntarily and of his own accord and without request concerns himself with a Scientist's problem, does this give the Scientist a right to speak, when necessary, directly to that person and by name, in properly defending himself?

A. I think so. I could cite an incident here, that I think Mrs. Dam will remember, and Mr. Hatfield. A number of years ago Mrs. Stetson was called to Concord by Mrs. Eddy, and it was at the time that a good deal of criticism was being made against Mrs. Stetson by the other students of Mrs. Eddy's here. When Mrs. Stetson came home from that visit, she told a few of us about it. She said that when Mrs. Eddy told her about the things that had been said about her, she started to defend herself, and she then said: "Mother, if I say what is true about myself, about this, you will say it is self-justification." Mrs. Eddy replied: "No, my child, there is a difference between self-justification and self-defense, and you have a right to defend yourself."

15. Q. Would you consider, that if you were mentally attacked by another person, and you became aware of the fact, you would have a right to audibly address that person by name, and

speak to him or her in the second person, in defense of yourself?

A. I should feel that, and I have done it.

16. Q. Have you heard Mrs. Stetson use the name, and speak directly to various persons during the practitioners' meetings?

A. Yes, I have.

17. Q. State whether in doing so, Mrs. Stetson used these names and spoke to these persons in such a way as to malpractise upon them.

Such defense neither malpractice nor treatment

A. Not at all.

18. Q. Or in such a way as to treat the persons?

A. No, I should not consider it treatment.

19. Q. State whether or not, in your judgment, Mrs. Stetson in doing this in the way she did, was making a proper defense of herself, this church, or the Cause, against malpractice.

A. That is what it was. She was making a defense.

20. Q. Mrs. Aikman, from your intimate knowledge of this church, and of Mrs. Stetson's relation to it, and remembering that most of its membership is composed of either the students of Mrs. Stetson, or the patients of her students, and remembering further that most of these people know nothing about the power of mental malpractice or how to defend themselves against it,—I ask you if Mrs. Stetson had not done as she did in the practitioners' meetings in defense, would she have fulfilled her duty?

A. I don't think she would. I think many of the people would not be here to-day if she had not done the work she did.

Here the right of self-defense is clearly asserted in a way that does not admit of contradiction.

Mrs. Anna A. Holden was asked:

22. Q. Suppose a person voluntarily and of his own accord concerns himself with a Christian Scientist's problem, does this entitle the Scientist to speak to that person directly by name, if necessary, in proper self-protection and self-defense?

A. Absolutely. Mrs. Eddy insists upon that. Very necessary to defend one's self against the erroneous thought of others.

Mrs. Holden's testimony on this distinction

. . . . . .

24. Q. State whether or not you have heard Mrs. Stetson speak directly to any person during the practitioners' meetings.

A. Yes, I have.

25. Q. State whether in doing so Mrs. Stetson used these names and spoke to these persons in such a way as to malpractise upon them.

A. Never to malpractise upon them.

26. Q. State whether she spoke the name and to the person in such a way as to treat the person.

A. No, not to treat them. To protect herself against the error working through them.

Mr. Arnold Blome was asked:

20. Q. Do you recognize any difference between treating another person and defending yourself against aggressive mental suggestion by speaking to the person that is the avenue of error to you?

Mr. Blome on mental defense

A. I do.

21. Q. Suppose a person voluntarily, of his own accord, concerns himself with a Scientist's problem,—does this entitle the Scientist to speak to that person directly and by name, in proper self-protection and defense?

A. If we recognize the evil to be impersonal, and the individual making himself a channel.

From Miss Pearson's testimony the following passage is taken as pertinent to the point in question:

60. Q. Has a Christian Scientist a right to speak directly to another person who sends aggressive mental suggestions to him?

Miss Pearson makes clear the rule of self-defense

A. Why certainly he has.

61. Q. Has a Christian Scientist a right to speak to any person, for instance, a judge who necessarily concerns himself with that person's affairs?

A. If a person is injuring me, and I know that person is trying to injure me, I have a right to take up that person's name and declare that malicious mortal mind has no power to work through that person.

62. Q. Does the same rule apply where a person, without malice, or from necessity owing to his position, voluntarily concerns himself with your affairs; have you a right to speak to that person?

A. I should not speak directly to a person who was working ignorantly or innocently. I should declare that neither ignorant nor innocent nor malicious mortal mind could work through that person.

63. Q. But if they were sending aggressive or mali-

cious mental suggestions to you, then would you speak directly to them?

A. Only as a last resort.

64. Q. Were you taught that by Mrs. Stetson, or did you read that in any of Mrs. Eddy's writings?

A. I have read it in *Retrospection and Introspection.*

(Witness reads from *Retrospection and Introspection*, pp. 63, 64.)

We attack the sinner's belief in the pleasure of sin, *alias* the reality of sin, which makes him a sinner, in order to destroy this belief and save him from sin; and we attack the belief of the sick in the reality of sickness, in order to heal them. When we deny the authority of sin, we begin to sap it; for this denunciation must precede its destruction.

. . . . . .

Sin ultimates in sinner, and in this sense they are one. You cannot separate sin from the sinner, nor the sinner from his sin. The sin is the sinner, and *vice versa*, for such is the unity of evil; and together both sinner and sin will be destroyed by the supremacy of good. This, however, does not annihilate man, for to efface sin, *alias* the sinner, brings to light, makes apparent, the real man, even God's "image and likeness."

Now, I learned from that, as well as from Mrs. Stetson's teaching, that we must attack the sin and the sinner, because they are one.

65. Q. Have you any other quotations on the same general line?

A. I have, in *Science and Health*, where Mrs. Eddy speaks of the mental assassin.

(Witness reads from *Science and Health*, pp. 444, 445.)

The teacher must make clear to students the Science of healing, especially its ethics,—that all is Mind, and that the Scientist must conform to God's requirements. Also the teacher must thoroughly fit his students to defend themselves against sin, and to guard against the attacks of the would-be *mental assassin*, who attempts to kill morally and physically. . . . Teach the dangerous possibility of dwarfing the spiritual understanding and demonstration of Truth by sin, or by recourse to material means for healing. . . .

Leader warns against mental assassin

Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.

The foregoing clearly teaches the duty of self-defense as an essential feature of Christian Science.

"Finding" six read:

6. That Mrs. Stetson attempts to control and to injure persons by mental means; this being utterly contrary to the teachings of Christian Science.

Attempted injury by mental means

Against this claim the testimony of one of the witnesses *opposed* to Mrs. Stetson's views is eminently in point. Miss Ella G. Young, in her testimony before the Committee of Inquiry, speaking of Mrs. Stetson's attitude, testified as follows:

Miss Young refutes charge

216. Q. And measuring her [Mrs. Stetson] by the standard of other Christian Scientists whom you

know, and considering the wrongs that have been done to her by others, would you say that she has risen above or fallen below the best Christian Scientist you know, outside of Mrs. Eddy, in the manifestation of divine forgiveness and love toward those who have attempted to injure her?

A. I think Mrs. Stetson has been Christlike on that point. She has been kind, and made every effort, I think, to be forgiving.

In Miss Jessie T. Colton's testimony before the Committee of Inquiry, she was asked:

Miss Colton describes Mrs. Stetson's custom in meetings

165. Q. Was it Mrs. Stetson's habit at the twelve o'clocks, in giving the audible treatment, to declare the spiritual facts, including her relation to God and the relation of those who were being protected by this treatment,—whether the practitioners or this church in its membership—was that her custom?

A. Always.

166. Q. Do you ever remember Mrs. Stetson having concluded her part in the practitioners' meetings without doing that?

A. No

167. Q. When Mrs. Stetson handled error during these practitioners' meetings, and in doing so spoke directly to persons, using their names, did she not, before breaking up the meeting, state the spiritual facts, even in regard to those persons so directly addressed?

A. Yes; but a treatment is always the declaration of the truth and the denying of the error for the one who has requested the treatment—

the handling of error in giving a treatment is scientific; but when one is attacked by error, and defends oneself, that is not a treatment.

168. Q. In all of these twelve o'clocks have you ever detected any resentment in Mrs. Stetson toward any persons?

A. No.

. . . . . .

179. Q. Do you understand that Mrs. Stetson's handling of error, where she mentioned the names of these persons or any others, was in accordance with the Golden Rule,—"Do unto others as ye would have them do unto you"?

Mrs. Stetson handled error under Golden Rule

A. It was.

180. Q. Do you remember that after the audible treatments which Mrs. Stetson considered unusual, because not having been customary prior to the first of January this year, that she frequently asked the practitioners whether they would like to be done by as she was then doing?

A. Yes.

181. Q. Did you reply "Yes" or "No"?

A. I replied "Yes."

182. Q. In every case?

A. Yes.

183. Q. Do you wish this Committee to understand that in your judgment Mrs. Stetson complied with the Golden Rule in the way she handled error in the twelve o'clocks?

A. Yes.

184. Q. Every time?

A. Yes; according to the teachings of Christian Science, by Mary Baker Eddy.

On the question of attempts to control and injure persons by mental means, presumably through the use of names, Mrs. Mary H. Freshman was asked:

Mrs. Freshman defends Mrs. Stetson

23. Q. You heard Mrs. Stetson speak the name of persons in the practitioners' meetings, and speak directly to them, I believe you said?
A. Yes.

24. Q. State whether in doing so, Mrs. Stetson used these names and spoke to these persons in such a way as to malpractise upon them.
A. No.

25. Q. State whether or not Mrs. Stetson, in using the names and speaking to the persons, was making proper defense of herself, this church, and the Cause, in defending against malpractice.
A. Yes.

. . . . . .

Duty of defense against malpractice

27. Q. Knowing Mrs. Stetson's relation to this church, and remembering also that the membership is composed largely of her students; and remembering also that a large number of these people have no knowledge of malicious mental malpractice, or how to defend themselves against it,—would Mrs. Stetson have fulfilled her duty had she not done just as she did in those practitioners' meetings?
A. She would not.

28. Q. Now, will you define malpractice?
A. Mrs. Eddy says, in *Miscellaneous Writings*, that malpractice is to argue to harm, to destroy a fellow being, physically, morally, and spiritually. Now, that, of course, never was done. Then, she says to handle malpractice and protect our-

selves from its destructive forces we must relinquish our faith in evil; we cannot be harmed, darkened, nor misguided if we know what is at work, and our power. We sometimes know this by spiritual perception, and sometimes it is an open attack through a person. We must then protect ourselves by spiritualizing our thought; then we can say, "John Smith, I come to you clad in the panoply of Love; you come to me in the name of Love. There is nothing but God, good, and His perfect ideas. Spiritual Love and Life forever reign, and we are immortal. Impersonal evil in all its false sense of hypnotism, mesmerism, animal magnetism, or malpractice has no mind to voice evil to me, or make me believe a lie. No one can attack me nor harm me; for evil is neither person, place, nor thing. Love and Love's perfect work is all there is."

Before the Committee of Inquiry, on October 27, 1909, Mrs. Kate Y. Remer answered as follows:

219. Q. During the time that you have been a practitioner in this church, have you had any means of knowing what the attitude towards this church is throughout the Field of Christian Science?

A. Yes.

. . . . . .

222. Q. From various quarters, then, during the twelve to fifteen years that you have been in Christian Science, you have heard of this attitude so often that it has become an accepted fact with you that the Field regards this church as in error?

Hostile attitude toward First Church, New York

A. Yes.

223. Q. What would you consider the greatest cause for the existence of such a feeling throughout the Field?

Mrs. Remer lays it to envy and jealousy

A. I would say it was the same thought that crucified Jesus—envy and jealousy.

224. Q. What would you say was the channel of its most general distribution throughout the Field?

Newspapers helped to poison the Field

A. I should say the newspapers.

225. Q. Supposing that this condition of erroneous thought toward this church existed pretty generally throughout the Field, and an article was published in the *Christian Science Sentinel*, such as that which is to be found in the issue of December 5, 1908, entitled "Consistency," following a newspaper account of the action of this church in regard to building an overflow church,—what would be the effect of such an article in either dispelling or extending and intensifying that erroneous attitude toward this church?

A. I think it would poison the whole Field toward this church.

226. Q. Would you call this malpractice on First Church, New York?

A. I certainly would.

227. Q. Then you think that wherever an erroneous thought toward this church already existed, the publication of that article would intensify it?

A. Yes.

228. Q. . . . Then take persons who had not before then become subject to that malpractice upon

this church and upon Mrs. Stetson, through private circulation of error,—what effect would this article, coming out in the periodicals of Christian Science and with the authority of the editor, have?

A. I think it would poison them against this church.

229. Q. How would that have to be met, in order to prevent this?

A. Those in charge of this church would have to know how to defend themselves against this malpractice, by handling animal magnetism and mental malpractice.

This may be regarded as a remarkably clear piece of evidence, as to how malpractising thought has to be met. It shows also why attacks on First Church, New York, were met as they were from within.

The simple facts in the case of the controversy between First Church, New York, and the Board of Directors, are, that the branch church was attacked publicly through the columns of the official organs of the church. That attack by editorial utterances, prejudicial to the peace and good standing of First Church, New York, was met by metaphysical defense on the part of Mrs. Stetson and the students working with her.

First Church, New York, attacked and defended

From all of the foregoing the reader can well judge for himself whether or not the Directors were right in judging, as in "Finding" seven: "That Mrs. Stetson has so strayed from the right way as not to be fit for the work of a teacher of Christian Science."

It is evident that Mrs. Stetson performed her duty in handling scientifically mental malpractice.

CHAPTER XXVIII

SELF-DEFENSE IN CHRISTIAN SCIENCE AS TAUGHT BY MARY BAKER EDDY

Self-defense a condition of spiritual peace

THERE is possibly nowhere else in religious literature a page of testimony like that which describes the method of self-defense on the part of Mrs. Stetson and the practitioners in their effort to withstand unjust criticism. The right to self-defense is not only fundamental in human relations, but it is also a primary dictum of our spiritual nature. The failure to recognize this fact, allowing evil suggestion to invade consciousness, is the source of untold torment to those who permit the thief of error to break into the house of their mentality, and to rob it of peace and possessions.

Unless the Christian Scientist knows how spiritually to defend his mentality against assault from without, there is no possibility of the peace of God dwelling therein, because he is not found clothed with the armor of God. In fact, spiritual mental self-defense in Christian Science is the veritable "whole armour of God" divinely provided to defeat error. For want of it, unrighteous, unjust, or unholy suggestion may steal its way into one's consciousness and reverse the whole contents by the denial of Truth; but with this defensive capacity well in hand, there is no fiery dart of evil which cannot be effectively turned.

In the testimony taken before the Committee of Inquiry, it was made evident that most of the practitioners who were called as witnesses had a clear distinction between mental self-defense and treatment of a person without his or her consent. The duty of meeting aggressive mental suggestion had evidently been carefully taught to them, as Mary Baker Eddy directed should be done. Their grasp of the rule involved in the distinction is clearly brought out in such testimony as that of Mrs. Amelia S. Rowbotham.

Mental defense and treatment are different

Mrs. Rowbotham testified as follows on November 1, 1909:

19. Q. Do you recognize a difference between treating another person, and defending yourself against aggressive mental suggestion by speaking directly to the person that is the avenue for the malpractice?

Mrs. Rowbotham explains difference

A. Yes. A very great difference.

20. Q. Have you heard Mrs. Stetson speak directly to any person during the practitioners' meetings?

A. I have heard her speak in self-defense. Yes, I have heard her speak, always in self-defense. Never unless it was absolutely necessary,—when she felt there was a necessity for it.

21. Q. State whether in doing so, Mrs. Stetson used the names and spoke to the persons in such a way as to malpractise upon them.

A. She spoke the names, but she never malpractised.

22. Q. And did she speak the names and speak to the persons in such a way as to treat the persons?

A. No; it wasn't a treatment—it was a defense.

23. Q. Knowing the conditions confronting her and this church, and knowing the scientific method of defense against malpractice, state whether in your judgment Mrs. Stetson would have fulfilled her duty if she had done otherwise.

A. No, I don't think she could have. I think it was absolutely necessary for her to do what she did.

What the Manual says: Art. viii., Sect. 6

The *Manual of The Mother Church* specifically enjoins self-defense upon its members. Article VIII., Section 6, says:

It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. . . .

Use of names without consent

The argument was repeatedly made by Clifford P. Smith, First Reader of The Mother Church, that an audible use of names without a person's consent, in mental work, is malpractice. The question of whether or not a given mental operation as related to another is malpractice is by no means determined by the presence or absence of the name of that other person. Any Christian Scientist who knows even the elemental truths of the teachings of Christian Science recognizes that the exercise of thought toward another, in which the thinker has in mind a particular person, but does not actually mention the name of that person audibly, is in precisely the same category of mental relationship as if the name had been mentioned from the housetops or in public print.

If it be malpractice to "take up names audibly with-

out consent," it is also malpractice to hold in thought, without mentioning names, any given person or persons, against whom, without consent, a mental operation is directed.

Where any person makes or circulates an untrue statement giving such detail as would cause the hearer or reader of that statement to apply it to some particular person or organization, the fact that the name of the person or organization is not mentioned does not thereby exonerate the person, making or circulating the untrue statement, from the guilt of malpractice.

The fact is that the determining criteria of malpractice in Christian Science do not lie within the question whether names are used or are not used. Mrs. Eddy says:

> Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from the influence of human will. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the injurious action of one mortal mind controlling another from wrong motives, and it is practised either with a mistaken or a wicked purpose (*Science and Health*, p. 451).

Teachers to teach students self-defense

It is absurd to assume that a known purpose and intent to injure one should disarm him from every available means of effective spiritual mental self-defense. Nothing in Christian Science forbids this. On the contrary, one has only to study the analysis of evil which our revered Leader,

Not to be used indiscriminately

Mary Baker Eddy, has set forth in the various editions of *Science and Health*, to show that, while she regards it unsafe to resort indiscriminately to defensive methods, there is complete justification in meeting every attack with divine love, the Word of God, which annuls the power of malicious animal magnetism to penetrate the armor of true Christian Scientists. This spiritual mental defense protects the one attacked, and in reality would deliver even a mental assassin from impersonal evil, if his mind be not closed *entirely* to the voice of Truth and Love.

The Committee of Inquiry had testimony bearing upon self-defense which illustrates the necessity of maintaining a spiritually defensive mental attitude as a condition of spiritual effectiveness in religious effort. This was well brought out in the testimony of Mrs. Mary H. Freshman, one of Mrs. Stetson's students, who was the first to introduce Christian Science in London, England, after having received instruction from Mrs. Stetson in New York City, in the early days of her (Mrs. Stetson's) ministry here.

Defense a requisite of effectiveness

As a successful practitioner of over twenty-two years' standing, Mrs. Freshman's statements should have special force to all Christian Scientists. At a session of the Committee of Inquiry, held October 31, 1909, in First Church, New York City, Mrs. Freshman testified as follows:

21. Q. Do you recognize a distinction between giving a treatment to a person and defending yourself against aggressive malpractice working against you through another person?

A. Yes. When I give a treatment, the person

allows me to go into her consciousness, and I would say, "You are not sick," and I use the word "you;" but in defending myself it would be different. I would recognize that whoever it was,—if it was malpractice, and I thought it was malpractice, I would try to get into a spiritual consciousness and know absolutely that there was no such person attacking me, and I would know that there was no evil that they could use.

Mrs. Freshman makes distinction

22. Q. And would you address them by name?

A. Well, it depends upon circumstances. As Mrs. Eddy says, if it is a mental assassin, defend yourself against him. I would say, "John Smith, I come to you in love, and clad in the panoply of Love, hate cannot find me." Mrs. Eddy said, years ago a man came into her presence with a revolver, and she said to him, "You cannot shoot me, God is all," and he dropped the revolver to the floor. I don't think she knew his name.

Captain Linscott visited me some time ago on his way to see Mrs. Eddy; he was having a great deal to meet, as he was at that time the Pastor of First Church in Denver. The reason of his visit to Mrs. Eddy, was because he was not able to handle the malpractice that was keeping him from filling properly his position there. When he was at my house on his way to Mrs. Eddy, he was very ill. A few days later he came back to my house perfectly healed. I said to him, "How did she do it?" He said, "She came into the room, and said to

An instance from the Leader's experience

me, 'You are drunk with animal magnetism,' and she shook me. She stood very erect and turned from me; uplifting her hand, she said, with great force: 'I see you, begone!' speaking audibly the name of a man in the West. She further said that if I had understood and done that, I would not have had to come so far to be healed." That was a good many years ago.

The distinction between mental malpractice and self-defense against malpractice is clearly taught in the writings of the Founder of Christian Science, Mary Baker Eddy. From the Founder, Mrs. Stetson learned the true distinction, and in a communication published in a New York paper of November 8, 1909, she restates the Principle as it was taught by her to the practitioners and students in First Church, New York. Mrs. Stetson says:

Distinction clear in Leader's writings and teachings

I will give as an illustration what I understand to be the difference between mental malpractice and "Indispensable defence" or self-protection (*Science and Health*, pp. 451, 452).

If I felt sure that I was being attacked, either ignorantly or maliciously by any person, I should fill my thought with the qualities of God, Truth, and Love, which alone render one invincible to the entrance of evil in any form—fear, doubt, envy, malice, jealousy, revenge, and whatever proceeds from the so-called carnal mind. From this fortress of defense I should speak to the person, addressing him by name, and should declare God's omnipotence and ever-presence, and that there is no other power nor presence.

Mrs. Stetson's explanation of scientific defense

In other words, I should come to him reflecting Truth and Love, and should declare that he is God's image and

likeness, a spiritual being, perfect and immortal. I should then speak to the error, which might be operating through the human mind, for which he has been an avenue. I should endeavor to see him as our Leader writes on page 476 of *Science and Health*, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals."

Then I should declare that so-called malicious animal magnetism in all its phases and forms was powerless to work through his human personality using him as an avenue to injure me or any one, or to hinder the progress of Christian Science. This could only bless the corporeal man, and is doing unto others what we would be willing to have others do unto us. It would heal the sick by casting out the evil thoughts which produce mental and physical disease. It is the superiority of spiritual power over material sense, and is not malpractice.

Mental malpractice is the influence of one so-called mortal mind over another, and may be either innocent, ignorant, or malicious.

Innocent malpractice: A mother is often an innocent malpractitioner upon her child. With her own thought filled with the fear of disease or accident, apprehensive of danger for her little one, she produces these impressions upon the child's mind, to be afterwards manifested on the body in the form of disease or discord.

Ignorant mental malpractice is constantly in operation among those who are ignorant of the power of thought, and who exercise their human wills to obtain that which they desire.

Malicious mental malpractice is any thought entertained or expressed with intent to govern erroneously or to injure another.

True Christian Scientists, admitting but one Mind, striving to have no other mind but the Mind of Christ, to have one God and to love their neighbor as themselves, can only bless all upon whom their thoughts rest.

CHAPTER XXIX

SUMMARY

THIS record is the result of a sincere sense of duty to speak the truth in love.

The issues raised include five of vital importance in the perpetuation of genuine Christian Science. They have come to the front in this era of spiritual awakening because they are inevitable in the application of Truth, as it is in Christian Science, to the conditions of this age. Taken collectively they form a declaration of fundamentally inherent rights. These issues are:

Vital issues: Church government and spiritual teaching

Declaration of rights

1. The right of branch churches to local self-government as guaranteed to them by the *Manual of The Mother Church*.

Right of local self-government

2. The right of individual spiritual interpretation of the Scriptures and of *Science and Health with Key to the Scriptures*, and the other writings of Mary Baker Eddy.

3. The right, as taught by Mary Baker Eddy, in the spirit of love, directly to address persons in self-defense against mental attack by suggestion or otherwise. We have ample documentary evidence in Mrs. Eddy's own handwriting that this method of spiritual mental defense was taught by her.

Right of self-defense against attack

4. The right of every one to a fair trial, with full specifications of any charges or complaints, including the nature, times, and places of the acts complained of, and ample time to examine the same; and the further right to be confronted by and to cross-examine the witnesses in person, and not to be tried simply by affidavit. Also the right of exemption from discipline on any question of adherence to teaching or practice, pending the adjudication by a fair trial of the person on the issues raised.

Right of a fair trial on definite charges

5. The right and duty to maintain the spiritual purity, sublimity, and healing power of genuine Christian Science, thereby averting the peril of this denomination's becoming a mere sect, like many another which has perished from loss of vitalizing Truth and Love.

Right of maintaining spiritual purity and power

It will appear that these issues involve the essential aspects of church government and of divine metaphysics or spiritual teaching.

On the question of church government our beloved Leader, Mary Baker Eddy, has instructed us in the *Manual of The Mother Church:*

Article I. **Duties of Church Officers.** SECT. 9. Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling its Tenets and By-Laws. Without a proper system of government and form of action, nations, individuals, and religion are unprotected; hence the necessity of this By-Law and the warning of Holy Writ: "That servant, which knew his lord's will, and prepared

Danger in disregarding By-Laws

not himself, neither did according to his will, shall be beaten with many stripes." . . .

The reader will be enabled, from the facts herein presented, to determine for himself whether or not The Mother Church Directors have upheld the By-Laws as set forth in The Mother Church Manual—the constitution of this Church. Because we have seen and understood the danger so clearly pointed out by Mrs. Eddy, that "disobedience to the laws of The Mother Church must ultimate in annulling its Tenets and By-Laws," and because also of the spiritual significance of the issue involved in these events; therefore, we have been impelled to prepare and publish this Record.

Spiritual healing shall survive

In their spiritual aspect the issues lie still deeper. They involve the ultimate question of perpetuating and developing in its purity and effectiveness that spiritualization of thought which finds expression in the divine healing power as the essential characteristic of Christian Science, as taught by its Discoverer and Founder, Mary Baker Eddy.

Obedience brought spiritual power

This Record further shows that by virtue of loyal obedience to the teachings of Mary Baker Eddy the achievements of this branch church, First Church of Christ, Scientist, New York City, had, through many years of constant growth, given convincing proof of its power to meet human needs, by an unparalleled record of spiritual healing; and that it therefore demonstrated the correctness of its understanding of her teachings.

"Honor to whom honor is due"

It must be equally evident that these abundant results were primarily due to the spiritual teaching and guidance of one of Mrs. Eddy's loyal students, Mrs. Augusta E. Stetson, C.S.D., by whom, with others, this branch church was organized.

It was she who taught its classes; instructed these successful practitioners in genuine Christian Science; and developed its healing ministry from the very beginning of the Cause in this city to which she was sent by the Leader herself for that express purpose. "Ye shall know them by their fruits" (Matt. vii., 16).

CHAPTER XXX

DEFENSE OF SPIRITUAL FACTS IN DIVINE LAW AND ORDER

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.—Mark ix., 41.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.—Romans i., 18.

We live in an age of Love's divine adventure to be All-in-all. . . . . The burden of proof that Christian Science is Science rests on Christian Scientists.—*The First Church of Christ, Scientist, and Miscellany*, p. 158.

The general thought chiefly regards material things, and keeps Mind much out of sight. The Christian, however, strives for the spiritual; he abides in a right purpose, as in laws which it were impious to transgress, and follows Truth fearlessly.—*The First Church of Christ, Scientist, and Miscellany*, pp. 159, 160.

As Principal of the New York City Christian Science Institute and in recognition of the scientific stand for immortality and spiritual mental defense against mental malpractice, which sixteen advanced Christian Science practitioners have understandingly maintained, I feel morally obligated to endorse and commend their unswerving adherence to the spiritual facts of being and the scientific demonstration of divine metaphysics or Christian Science Mind-healing as taught by Mary Baker Eddy, the Discoverer and Founder of Christian Science.

There are hundreds of my students in New York City and throughout the world and also many Christian Scientists in the Field who have risen to the understanding and demonstration of the spiritual interpretation of the Holy Bible and the textbook of Christian Science, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.

Since my name was dropped from the roll of membership in The Mother Church—my license to teach and practise Christian Science was revoked and I was "forbidden to undertake the work of a teacher" and practitioner of Christian Science,—repeated inquiries from the Field have come to me as to the facts regarding *my* version of the case, since but one side had been presented. I acceded to these demands and stated the facts of the controversy in a volume entitled *Reminiscences, Sermons, and Correspondence*, published by Messrs. G. P. Putnam's Sons.

In that book of over twelve hundred pages the justice of the charge made against me by the Board of Directors of The Mother Church of teaching "pretended Christian Science"[1] is left to the reader to decide.

Five years have elapsed since the beginning of the disturbed conditions. During that time I have not taken advantage of autograph letters of my Leader's endorsement of me as a teacher and demonstrator of divine metaphysics or Christian Science. I have waited on God to vindicate me to the world in His own time and way, which I have every evidence that He has now done.

I now feel that I should no longer withhold from Christian Scientists the *proofs* I have of Mary Baker Eddy's sanction of my spiritual interpretation of her

[1] See page 54.

teaching and her faith in my ability to demonstrate the power of spiritual Mind-healing, and to defend true Christian Science as taught by her.

During the past five years of continued denunciation of my teaching and practice by the constituted authorities of the material organization, as reported by the Field, I have withheld this testimony of our revered Leader until all had been tested as to their faith and understanding of genuine Christian Science. Those who met and overcame material concepts and adhered strictly to the spiritual facts of being, as taught by Mrs. Eddy,—who were willing to suffer with Christ that they might reign with him,—these rose to the spiritual apprehension of Mrs. Eddy's writings, and are building on a "wholly spiritual foundation" (*Christian Science Sentinel*, vol. xi., p. 390). They are demonstrating genuine, operative Christ Mind-healing. As a reward for their intelligent defense of the Christianity of Christian Science, which Mrs. Eddy has enjoined me to perpetuate, I am publishing these autograph excerpts from a few of her letters to me.

Years ago the pioneer students of Mary Baker Eddy took up the cross and began the demonstration of *spiritual* sense over the so-called *material* senses. They healed the sick by destroying the false claim of animal magnetism or the so-called carnal mind, which is the foundation of all discord physical and mental. As they followed the teachings of their God-inspired Leader, Mary Baker Eddy, their *spiritual power* increased; followers were added to the Cause of Christian Science; churches arose in every part of the world, and prosperity in Truth was manifested in *Israel after the Spirit.*

As Truth made Her authoritative demands upon

Christian Scientists, some rose to spiritual heights of demonstration over materiality, others resisted the requirements of Christ, and fell back into the *material senses*, verifying the Scripture, I John ii., 19:

> They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Mrs. Eddy refers to this phase of mortal mind in the following words:

> Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples who have left no name. "Many are called, but few are chosen." They fell away from grace because they never truly understood their Master's instruction (*Science and Health*, p. 27).

Gradually it became apparent that materiality and reversal of divine metaphysics were creeping into the ranks of Christian Science. Love of ease, in personal sense, pride of place and power, and an unwillingness to handle the claim of malicious animal magnetism, manifested in self-love, self-will, self-justification, the lust of the fleshly mind, and the pride of material existence, with their earthward gravitation, were evident and Christian Science Mind-healing, with many, dropped to the level of so-called mental healing on a human will basis.

Of Jesus' followers it was said, "Many are called, but few are chosen." Of Mrs. Eddy's students and followers it may also be said, few have been able

to stand every day in the front of battle and with the two-edged sword of Truth—spiritual thought-force—face the enemy of good, and rise superior to the so-called pains and pleasures of the discordant mortal belief.

The God-inspired—the true Christian Scientist—is willing to rise with Christ through the abnegation of human personality and the sufferings which destroy the *fleshly* mind and restore the "dominion" of the *Christ-mind* over sin, sorrow, and death. Mrs. Eddy says:

> In the dark hours, wise Christian Scientists stand firmer than ever in their allegiance to God. Wisdom is wedded to their love, and their hearts are not troubled (*Miscellaneous Writings*, pp. 276, 277).

Those who, during the testing time, have fallen away from Mrs. Eddy's spiritual teaching, lure the weak and the vacillating who also become the opponents of good. Throughout the Christian Science movement, the warfare between Truth's exponents and demonstrators, and error's mouthpieces, who adhere to material concepts of spiritual facts, is described in the following words of Mrs. Eddy:

> Whosoever proclaims Truth loudest, becomes the mark for error's shafts. The archers aim at Truth's mouthpiece; but a heart loyal to God is patient and strong. Justice waits, and is used to waiting; and right wins the everlasting victory (*Miscellaneous Writings*, p. 277).

For twenty-five years Mrs. Eddy cooperated with me in the work of First Church of Christ, Scientist, New York City. During that time she publicly en-

dorsed the scientific demonstration made by me and my students and members of my church. She has continued to cooperate in her spiritual influence as impersonal idea, while I build on a "wholly spiritual foundation."[1]

I am asked, why do I stand so unflinchingly for my convictions and teaching? I reply:

1. Because I believe Mrs. Eddy's written and spoken statements to me to be "the truth, the whole truth, and nothing but the truth." Any statement attributed to her that has appeared over her name and which denies or contradicts her statements to *me*, that were written in her own handwriting and which covered a period of twenty-five years, *I do not believe.*

Just before the beginning of the controversy, engendered by the opponents of good, Mrs. Eddy wrote me asking if I were willing to come out from the material world and be separate.

My reply was that I had really never participated in the pleasures and social functions of the material world since I came into Christian Science, but that all my time had been devoted to preaching the gospel of Christ, healing the sick, and reforming the sinner. That the joy and peace, health, strength, and prosperity in Truth which I derived from serving God and humanity had been vastly more than I had ever experienced when I participated in the religious ceremonies and social functions of the material world, or false mentality.

I also replied, that I thought I was quite ready to follow her example and rise to more *impersonal* Christ-mind healing. This answer brought forth the following letter:

[1] *Christian Science Sentinel*, volume xi., page 390

Pleasant View,
Concord, N. H. July 20, 07.

My darling Student[1]

Your dear letter assuring me of your compliance with the strict demand—"Come out from the world and be ye separate"—in the sense of Science—comforts me. O for a closer clearer nearer view of the divine Science of being that we all may be perfect even as our Father the Principle thereof is perfect This we must be in order to be Christian Scientists

True Christian Scientists realize to-day that they must come out from the material world-worshippers, if they would gain the spiritual power (the Mind of Christ) which will deliver from sin, disease, and death, and bestow health, holiness, and immortality.

2. Because Mrs. Eddy asked me to stand by her during her "crucifixion" and not yield to the attempts of the evil one—malicious mortal minds arrayed against her—to turn me away from her; thus looking to me to defend genuine, legitimate Christian Science, which she had suffered and struggled to bequeath, in its purity, to humanity. Mrs. Eddy wrote me:

[2] (Do *not allow* the *evil one* in your midst to turn you away from me in this hour of crucifixion, or history will repeat itself, and Christian Science will once more be lost as aforetime

The leading students must not allow this attempt of the enemy to overcome them, and *you* yield to it! The lies that are told about me or what I say of you are not worth your notice nor mine

3. Because, from the first, I discerned that Mrs. Eddy was the God anointed of this age to lead human-

[1] See pages 377, 378. [2] See pages 379, 380.

ity out of sin, sickness, and death, and to demonstrate her teachings, by fulfilling the law of Love, which conquers death. I recognized her as the "present highest idea of love." She assured me that

'. . . by adhering to His lonely, present highest idea of love you will hold to its Principle and be safe O! I thank Him, *love Him*, and love *my Augusta*.

Lovingly and everlastingly yours
M B Eddy

In this letter she referred to herself as idea, not physique. It is by perceiving and following the spiritual idea, or man, which leads us to Principle, that we are safe for, "Principle and its idea is one" (*Science and Health*, p. 465).

4. Because, nothing could change my confidence in the wisdom, Christly compassion, and divine love which constituted her a spiritual Leader and demonstrator of divine Mind, Love. Let me quote her words:

Pleasant View Concord.
N. H.

My darling Student[2]

I have a few moments to myself and my heart turns to you, with such gratitude for your *strength* in carrying out measures so important to the cause, that I must tell you how much I *love you* and that all of earth and hades could never blind me to this fact.

No student no being on earth can change my true sense of an individual. No matter what is said to me it cannot move me

Therefore no argument possible to the carnal mind could induce me to believe that Mrs. Eddy would change her concept of me.

[1] See page 381.

[2] See page 382.

Mr. Archibald McLellan, in an editorial entitled "None Good but One" (*Christian Science Sentinel*, July 31, 1909), says:

Mrs. Eddy teaches nothing in private that is not set forth in her books, and thousands of her students will attest this.[1]

In refutation of this statement by Mr. McLellan I quote the following extract from one of Mrs. Eddy's letters to me:

[2]. . . come directly to me I must tell you something about mental practice that can not be written and involves *all* for time and eternity

With great love to you

Ever thine

M B G Eddy

Come *without fail*

Whatever is attributed to Mrs. Eddy, and is the opposite of her teaching and character, I immediately discredit. Her Directors, or in other words, those whom she, as Leader, directs to carry on the *spiritual* work in Christian Science are her Christian followers, who respond to her divine influence as impersonal idea, and these, under the operation of Spirit, which she reflects, move humanity outward, onward, upward, out of the thraldom of materiality, the effects of which are sin, sickness, and death. They rise with Christ into the understanding of man's relation to eternal Life and Love and their radiation in idea—spiritual man. These Mrs. Eddy directs.

They are obedient to God and His impersonal representative to this age, our revered Leader, Mary Baker Eddy.

[1] See page 136.

[2] See page 383.

PLEASANT VIEW,
CONCORD, N. H., April 20

My precious Student,[1]

We always unite on one point, viz., that no supposed power can ever separate the eternal friendship and Christian love that exists between me and you—

With oceans of love
M B G EDDY

The following letter from Mrs. Eddy will solve the question as to why I did not unite with the local churches?

PLEASANT VIEW
CONCORD N. H. March 21,
1905.

My *precious Student:*[2]

Yes, you are conscious of God's care and love; and that I will stand by you, will warn and comfort you and help you onward and upward. . . . Be patient humble loving full of faith and good works and all will be well with thee

Be of good cheer darling, you are supported by a strong arm,—your students are loyal. Now take my advice. Do not counteract any movement for churches or for the unity of two in one—even if it seems best to do so—but let the students learn from experience, and God direct them. *You are entrenched*, and had better be left out than mixed with what cannot mix. So be wise and wait on God and He will direct thy path.

Lovingly faithfully thine
MARY BAKER EDDY

At this time I had to meet severe condemnation from the local Christian Scientists which soon spread throughout the Field because I would not unite in the proposed movement made by the churches, all of which were the outcome of schisms.

[1] See page 384.

[2] See pages 385–387.

I had written to Mrs. Eddy telling her that if it were her desire I would unite with them. Later, after the Directors of The Mother Church had decided that I was unfit to undertake the work of a teacher and practitioner of Christian Science, I was glad to see the willingness of these churches to unite with each other after their long separation, and I hoped that they might finally demonstrate "unity of the Spirit in the bond of peace" (Ephesians iv., 3). There is no unity except in spiritual cooperation. Later, Mrs. Eddy approved the union of those churches in the following words:

This proof that sanity and Science govern the Christian Science churches in Greater New York is soul inspiring (*The First Church of Christ, Scientist, and Miscellany*, p. 363).

Schisms, imagination, and human beliefs are not parts of Christian Science; they darken the discernment of Science; they divide Truth's garment and cast lots for it (*The First Church of Christ, Scientist, and Miscellany*, p. 206).

Those of my students who, with me, were "*entrenched*" in spiritual understanding and demonstration stood firmly on the rock, Christ.

The extract which follows is from an article written by me and published in *The Independent*, October 9, 1913:

In case your readers may be in doubt as to the metaphysical position which I occupy, and the twentieth century student of divine metaphysics be, for a while, misled, I feel that I would not be true to the desire and efforts of Mrs. Eddy to establish Christian Science in its "orderly" line of *demonstrators* of Truth, if I did not state the scientific fact in regard to my relation to my church, which her words authorize me to defend. I

therefore am moved to place in your hands an extract from a letter from Mrs. Eddy written to one of the former Directors of The Mother Church at the time she gave her Church the name in the deed, "Mary Baker G. Eddy's Church, The First Church of Christ, Scientist, Boston, Massachusetts." The entire letter in Mrs. Eddy's handwriting is in my possession, the part which bears directly on the subject being reproduced below.

[1] One thing in my haste was forgotten, namely, the designation of The First Church of Christ Scientist as *my church*. The question will be, is, asked whose church is it? We cannot say it is Mr. Herring's or the Board of Directors church, for it surely is not. It was my church in the beginning as much as Mrs. Stetson's church is hers. We must be orderly in these things or it will lead into difficulties that you do not see but *I do see them*

Lest there already has arisen a question as to whom *The Mother Church* belongs, I am convinced that this is the psychological moment in which her words should decide the question, since it has been raised, "to whom is due credit for the achievement of a visible demonstration of adherents to Christ's Christianity, and an edifice in which the people assemble to worship the Father in spirit and truth."

Christ Jesus said: "Upon this rock [spiritual understanding of the allness of divine Mind, and the nothingness of the human mind and of matter] I will build my church; and the gates of hell shall not prevail against it" (Matthew xvi., 18). Christ Jesus was authority for Mrs. Eddy's claim to her *own* demonstration, viz., a body of adherents to Christ's teachings, and a church

[1] See pages 388–390.

edifice or symbol of the Church Triumphant. This demonstration was the result of her faithful obedience to the law of God as taught by Christ Jesus, which builds character on a "wholly spiritual"[1] basis.

Mrs. Eddy is the head of the Christian Science movement or Church of Christ, Scientist, symbolized in The Mother Church edifice, The First Church of Christ, Scientist, Boston, and her followers, who are loyal to Principle, God, and Christ's teaching.

Christ Jesus recognized his demonstration of a church or body of followers whom he taught to build on the rock of spiritual understanding when he said: "I have manifested Thy name unto the men which Thou gavest me out of the world" (John xvii., 6).

The following letters and extracts have, under fearful attempts of the enemy of good to reverse and materialize Christian Science Mind-healing, strengthened my endeavors to be faithful to the trust and confidence reposed in me by my revered Leader, Mrs. Eddy.

Augusta, darling;[2]

What shall I say to a good child like you—to a Christian Scientist such as you? this—well done good and faithful thou shalt be made ruler over many things enter thou into the joy of doing good

Do not you feel happy in clothing her who loves you prays for you watches for you waits for you to be with her here and in Heaven

Yes darling child mother appreciates your footsteps of the flock whom the great Shepherd are calling who hear and follow and none shall be able to pluck them out of his hands

[1] *Christian Science Sentinel*, vol. xi., p. 390. [2] See pages 391–393.

You will hear from me soon through the newspapers on the Episcopal Congress It will help you dear one to meet the armaments of concealed warfare

Again darling I say mother loves you and appreciates your scientific demonstration over my other students and the "enter thou" that God is speaking to you

With love *thine*

MARY B EDDY

My precious Child [1]

There was a preceding page, but of no special value. I am trying to do the most good I can in my place and so have to economize my time, or I should write longer to you and *see* you *oftener*. Darling, Have your students done as much for our cause as *you have done?* Well you were my student, and what is best no *other one* ever taught you.

My students are doing more for, and against, C. S. than any others can do. They are the greatest sinners on earth when they injure it; and are doing more good than all others when they do the best they know how.

Here I must leave it; but the fruits of my awful experience in preparing the hearts of men to receive Chris. Scie.; is *patience* in tribulation, hope, and *faith;*—before these graces of the Spirit evil *must fall* May you, my *faithful dear one* be strengthened and uplifted by the errors of others—by seeing sin and so avoiding it in your own dear self.

Lovingly *Ever*

M B G EDDY

PLEASANT VIEW,
CONCORD, N. H. Dec. 17, 1904.

My darling Student:[2]

I have tried to reply sooner but could not. Do not doubt my *love* for you, my faith in you, and my faithful rebuke if need be. Above all dear one, know that God knows your good works and will reward them, that He loves you and

[1] See pages 394–396. [2] See pages 397–399.

her whom He has called loves you just as tenderly in giving you His rod as His staff and by them both—the rod and support—you cannot doubt His care and love for you, my precious one. Now be of good cheer be not afraid for such are God's proofs to all his own that they are His and *none can* pluck them out of His hand.

Your explanation is so comforting to me that I thank Him and you for it with tears of joy

---

[1] I am fixed and more and more in my confidence in your strength to stand, & "having done all to stand" If you will pardon me I will tell you *one* of my pet names for you when speaking of you to my household "*my war horse*"

Oh dearest, precious child, how much you have done and will yet do for our cause, none knows but me

---

Pleasant View.
Concord, N. H. Oct. 13.

My beloved Student [2]

Your prompt obedience to me shows a wisdom that will crown your life with success. You evidently have learned this from God, universal Truth, *versus* error.

Pleasant View.
Concord. N. H. Oct. 3 1904

My dearest Student [3]

I sent to you a 20 dollar gold piece *not* as *money*, for that can neither express nor pay for your kindness in helping me to outside wear or apparel. It was simply saying. "*You* keep the *Golden Rule* in this way; and my gratitude is golden beyond words.

Darling *rise* each hour; now is the resurrection morn and I want Augusta to be my Mary.

Lovingly ever thine
M B Eddy

[1] See page 400. [2] See page 401. [3] See pages 402, 403.

[1] Darling, I did not see your pretty present till my letter was written

Thanks More precious than silver or gold is your love. Accept mine in big gross tons

M B E

---

[2] Now darling I entrust you with another momentous move namely Our memmorial of Christian Science, that the ages will look upon and be lifted up.

Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.—I John ii., 23.

Until the majesty of Truth should be demonstrated in divine Science, the spiritual idea was arraigned before the tribunal of so-called mortal mind, which was unloosed in order that the false claim of mind in matter might uncover its own crime of defying immortal Mind.—*Science and Health*, page 564.

[1] See page 404.

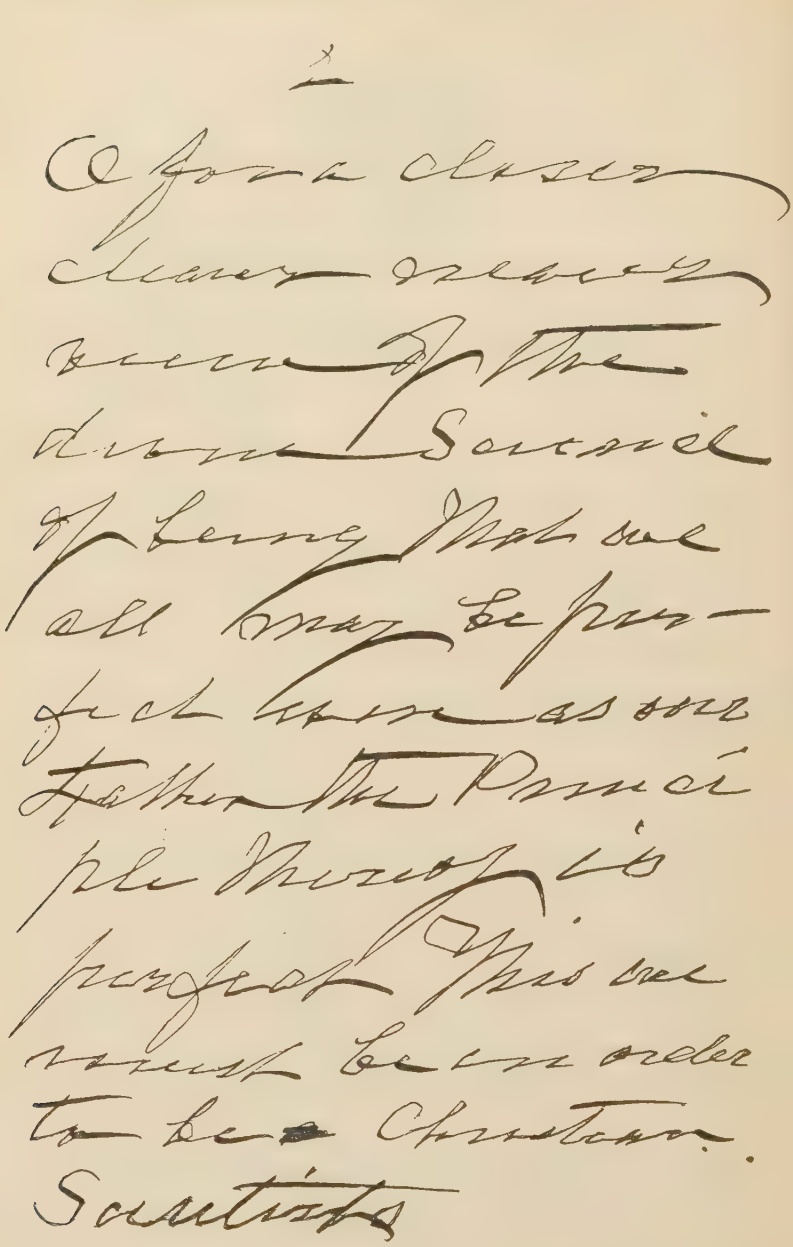
[2] See page 405.

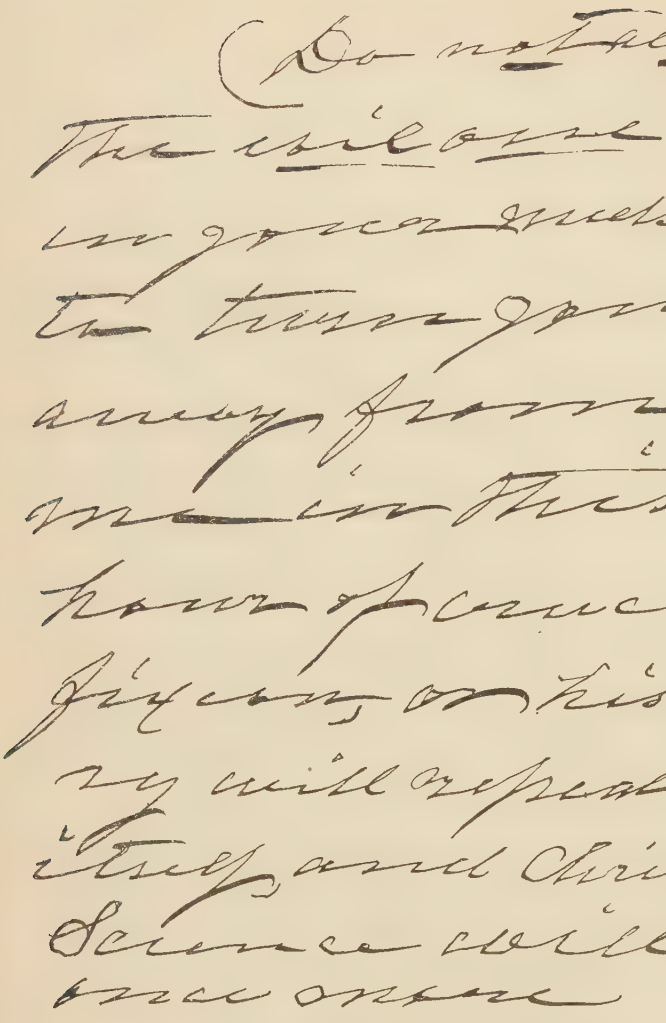
Pleasant View.
Concord. N.H. July 20, 07.

My darling Student

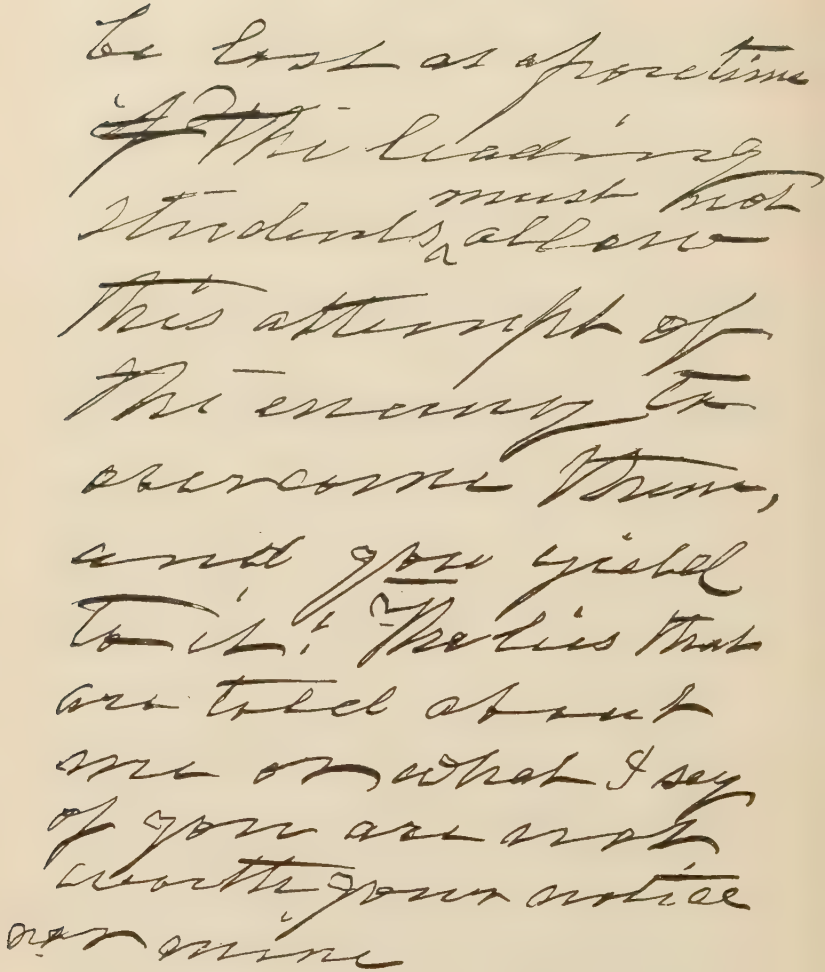
Your dear letter assuring me of your compliance with the strict demand — "Come out from the world and be ye separate" — in the sense of Science — comforts me.

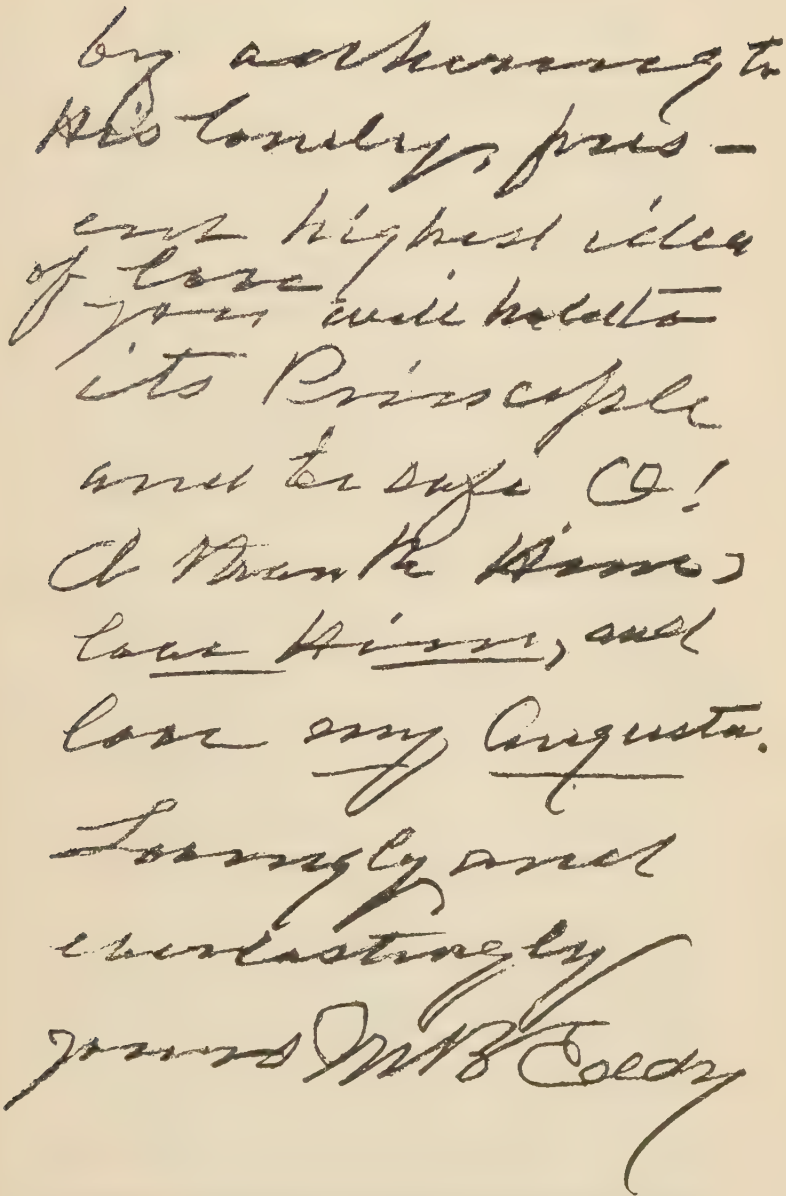
Facsimile excerpts from a letter from Mrs. Eddy to Mrs. Stetson.
See page 366.





Facsimile excerpts from a letter from Mrs. Eddy to Mrs. Stetson.
See page 366.





Facsimile excerpt from a letter from Mrs. Eddy to Mrs. Stetson.
See page 367.

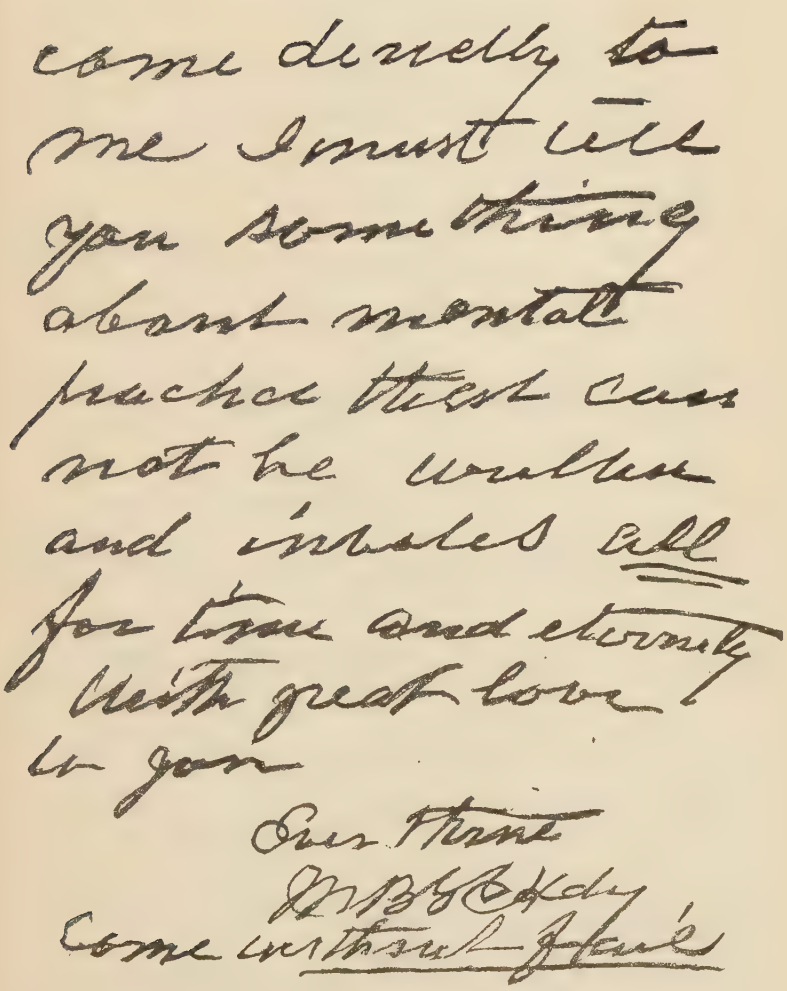
Pleasant View Concord. N. H.

My darling Student

I have a few moments to myself and my heart turns to you with such gratitude for your strength in carrying out measures so important to the cause, that I must tell you how much I love you and that all of truth and holiness can never blind me to this fact.

No student no being on earth can change my true sense of our individual. No matter what is said to me it cannot move me

Facsimile excerpts from a letter from Mrs. Eddy to Mrs. Stetson.
See page 367.



Facsimile excerpt from a letter from Mrs. Eddy to Mrs. Stetson.
See page 368.

Pleasant View,

CONCORD, N. H., April 28

My precious Student,

We always
unite on one point, viz.,
that no opposed power
can ever separate the
eternal friendship
and Christian love
that exists between
me and you ——

Facsimile excerpt from a letter from Mrs. Eddy to Mrs. Stetson.
See page 369.

Pleasant View.
Concord, N.H. March 21, 1905.

My precious Student:

Yes, you are conscious of God's care and love; and that I will stand by you, will warm and comfort you and help you onward and upward ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ Bepa-

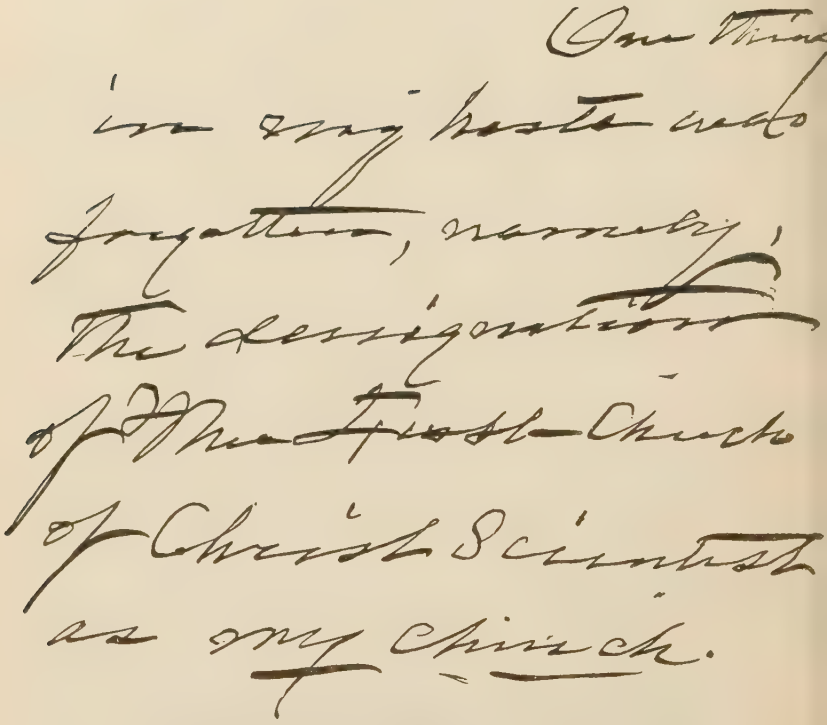
Facsimile excerpts from a letter from Mrs. Eddy to Mrs. Stetson.
See page 369.

2

teach humble loving
full of faith and
good works and
all will be well
with thee

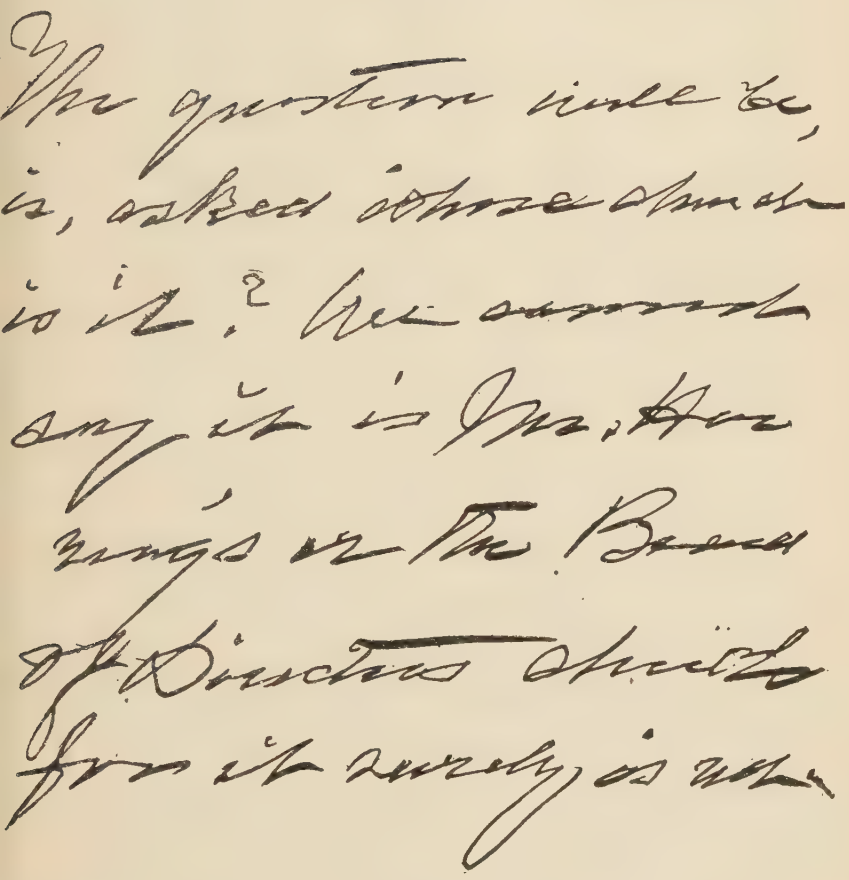
Be of good cheer
darling, you are sup-
ported by a strong
arm, your students
are loyal. Move to the
very advance. Do not
counteract any move-
ment for churches or

for the unity of truth
in one — even if it
seems best to do so.
But let the students
learn from experi-
ence, and God di-
rect them. You
are entrenched, and
had better be left
out than mixed
with what cannot
mix. So be wise
and wait on God
and He will direct thy
path. Lovingly faith-
fully thine
Mary Baker Eddy

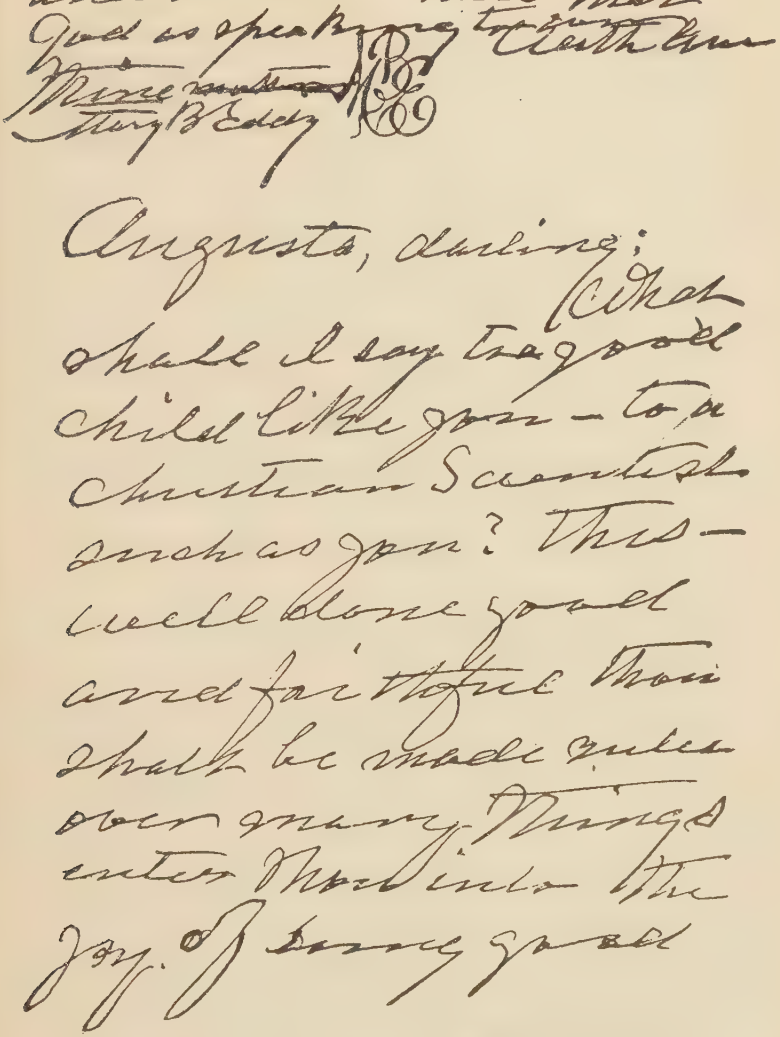


One thing
in my haste was
forgotten, namely,
the designation
of The First Church
of Christ Scientist
as my church.

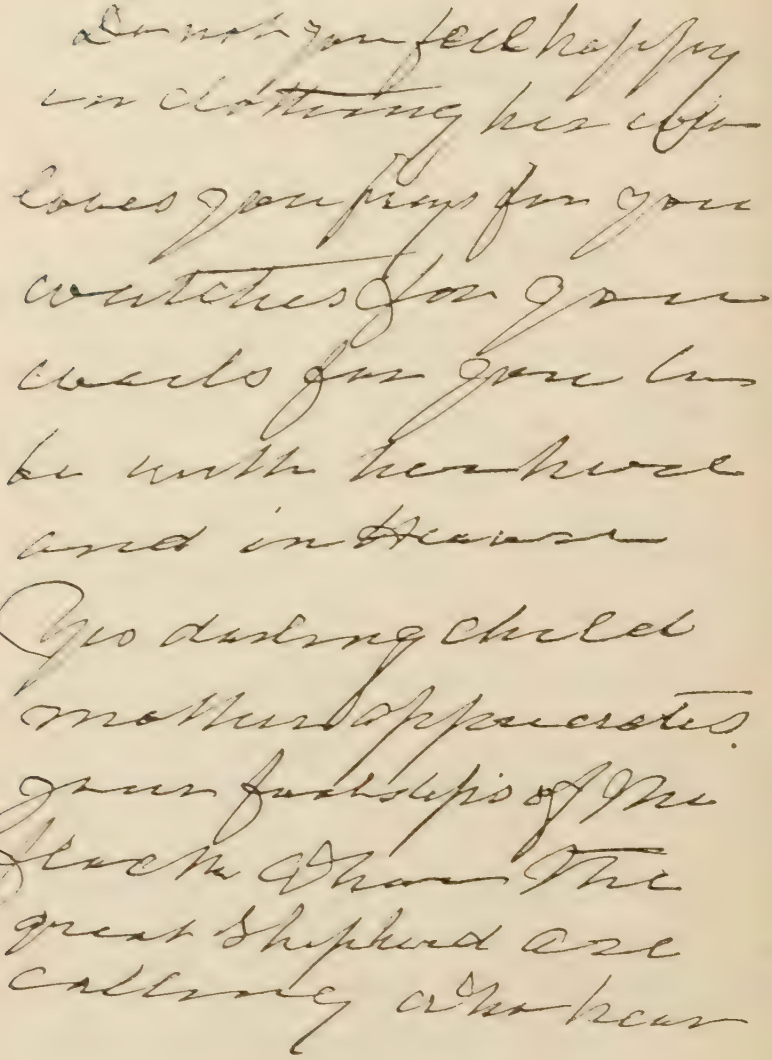
Mrs. Eddy's Letter recognizing Mrs. Stetson's claims.
See page 371.



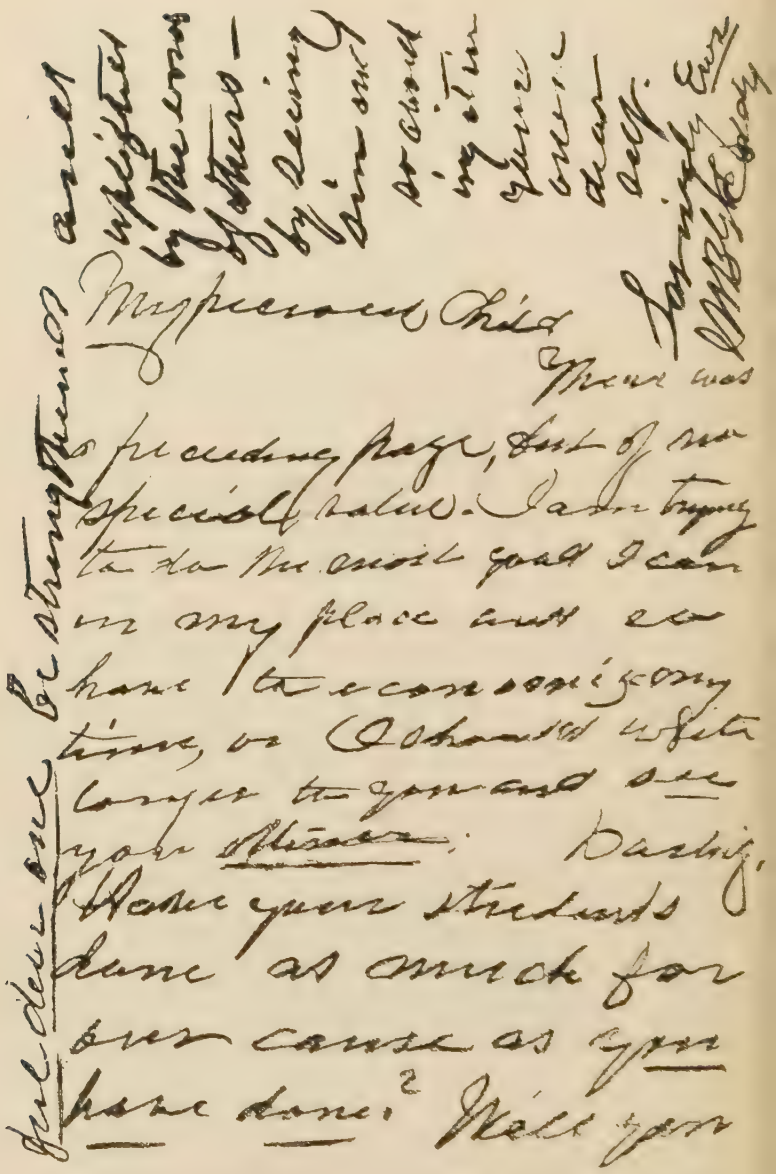
Across my church
in the beginning as
much as Mrs. Ster-
son's church is
here. Also must be
orderly in these
things or it will
lead into difficulties
that you do not see
but I do see them



Facsimile excerpts from a letter from Mrs. Eddy to Mrs. Stetson.
See page 372.



and follow and none
shall be able to pluck
them out of his hands
You will hear from
me soon through
the news papers on
The Episcopal Con-
gress. It will help
you dear ones to
meet the arguments
of mental warfare
Again darling I
Thy mother loves you
and appreciates your
Scientific demonstration
over my other students



Facsimile excerpts from a letter from Mrs. Eddy to Mrs. Stetson.
See page 373.

were my students, and
what is best no
others ever taught
you. My students are
doing more for,
and against, C. S.
than any others
can do. They are
the greatest witnesses
on earth. Those

they injure it; and are doing more good than all others when they do the best they know how.

Here I must leave it; but the fruits of my awful experience in preparing the hearts of men to receive Chris. Sci.; is patience in tribulation, hope, and faith; - before these graces of Nerd pirit evil must fall. May you, my faith

Pleasant View
Concord, N.H. Dec 17, 1904.

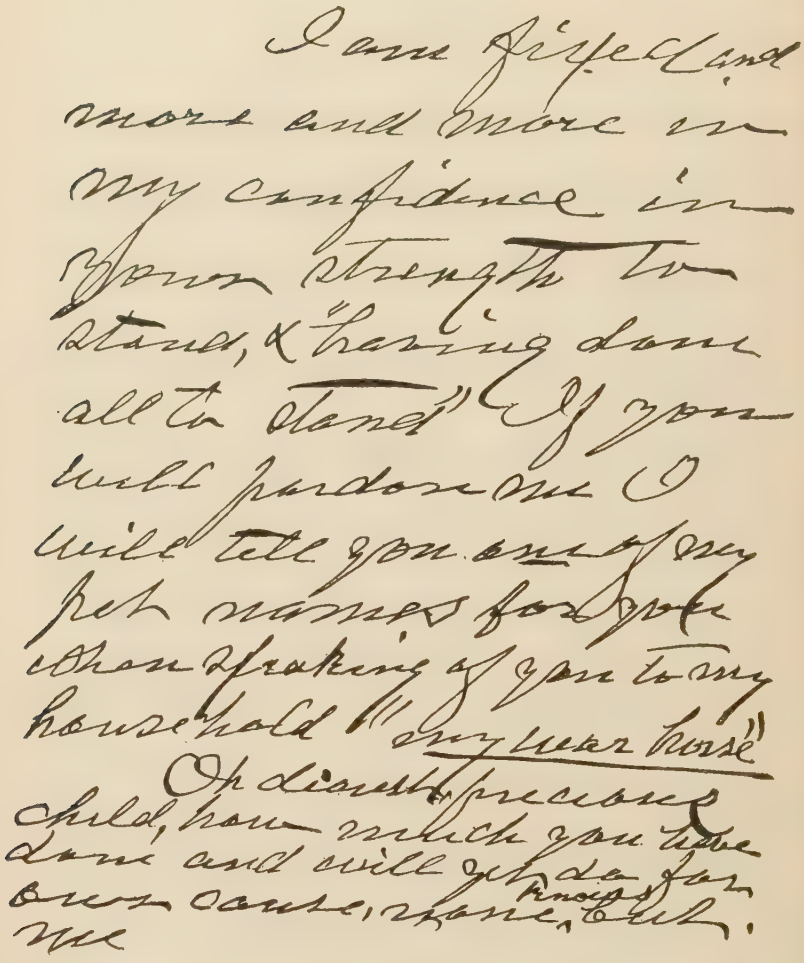
My darling Student:

I have tried to reply sooner but could not. Do not doubt my love for you, my faith in you, and my faithful rebuke if need be. Above all dear one, know that God knows your good works and will reward them, that He loves you and

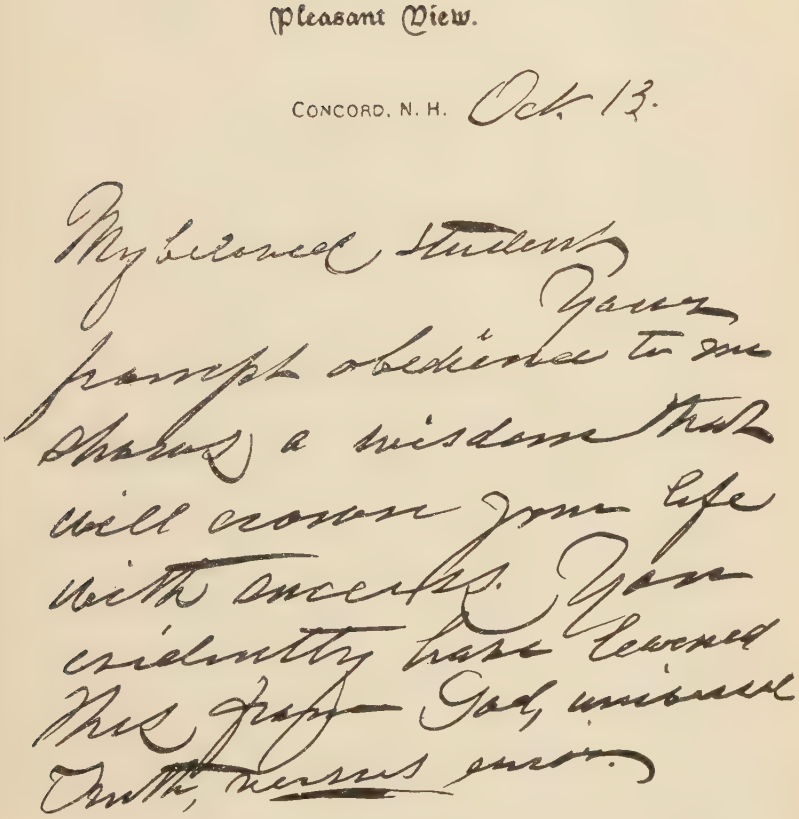
Facsimile excerpts from a letter from Mrs. Eddy to Mrs. Stetson.
See page 373.

her whom He has called
loves you just as ten-
derly in giving you
His rod as His staff
and by these be thr-
thee upheld and support-
you cannot doubt
His care and love
for you, my precious
one. Then be
of good cheer be not
afraid for such are

God's promises to all his
children that they are
His and nothing can
pluck them out of
His hand.
Your explanation
is so comforting
to me that I think
I can and dance
for it with tears
of joy



Facsimile excerpt from a letter from Mrs. Eddy to Mrs. Stetson.
See page 374.

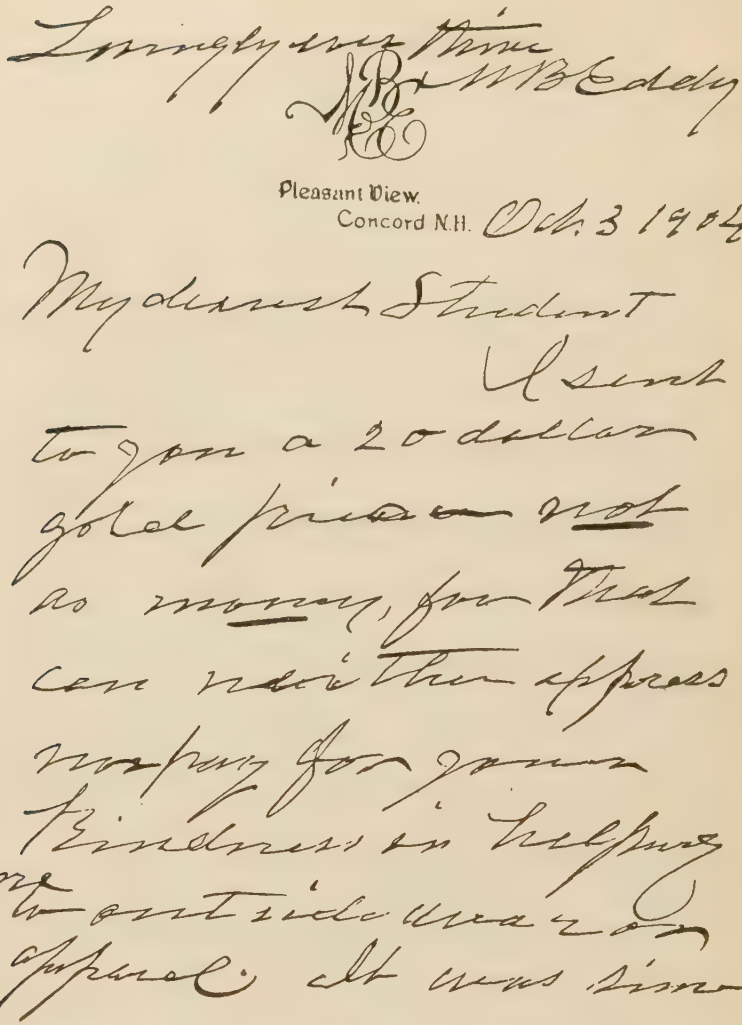


Pleasant View.

CONCORD, N. H. Oct. 13.

My beloved student
Your
prompt obedience to me
shows a wisdom that
will crown your life
with success. You
evidently have learned
this from God, universal
Truth, versus error.

Facsimile excerpt from a letter from Mrs. Eddy to Mrs. Stetson.
See page 374.


Lovingly ever thine
M B Eddy

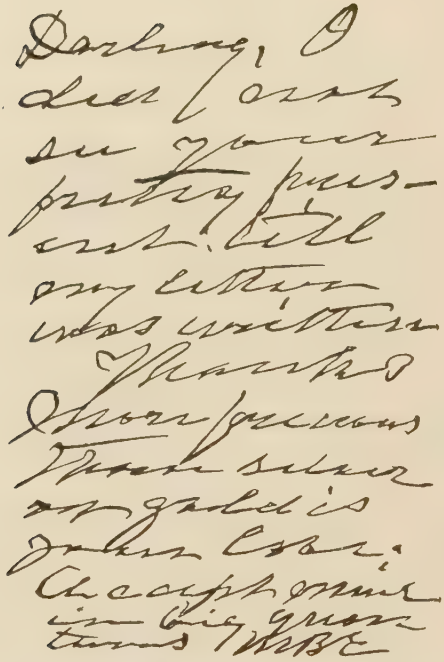
Pleasant View.
Concord N.H. Oct. 3 1904

My dearest Student
I sent
to you a 20 dollar
gold piece not
as money, for that
can neither express
nor pay for your
kindness in helping
me to outside wear or
apparel. It was sime

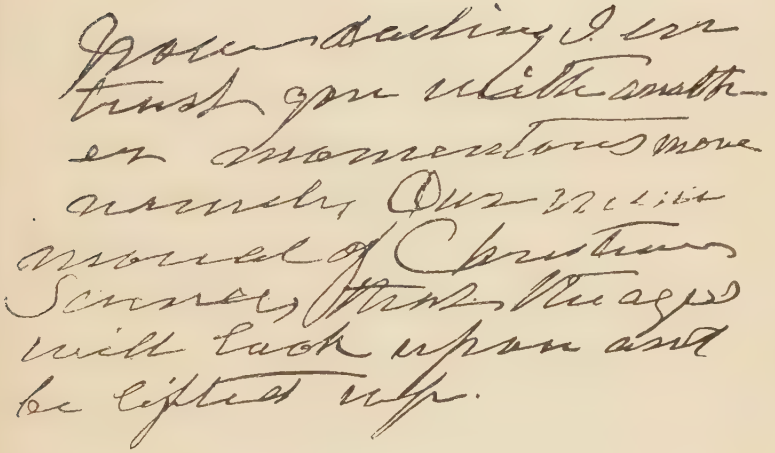
Facsimile excerpts from a letter from Mrs. Eddy to Mrs. Stetson.
See page 374.

2

ply saying: "You keep
The Golden Rule
in this way; and
my gratitude is
golden beyond words.
Darling arise each hour.
Now is the resurrection
morn and I desire
Augusta to be my Mary.



Facsimile letter from Mrs. Eddy to Mrs. Stetson
See page 375.



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See page 375.

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